THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Lord's Day.

HOLY FATHER! low before thee,
We, the children thou hast bless'd,
Welcome thee, the King of Glory,
Hail thy day of sacred rest:
Day when, in our nature, JESUS
Conquer'd death and burst the tomb,
Token that he will release us,
Be we faithful, from its gloom.

LORD! we come our sins confessing,
Blessed Saviour! plead our cause!
Grant that, love for thee professing,
We may keep thy holy laws.
Holy Father! we implore thee,
Never let our ardor cease:
Help us ever to adore thee;
Grant us pardon, grant us peace.

Thus with tranquil heart enjoying
All the glory of thy day,
And with faithful love employing
All its hours in wisdom's way;
Thee adoring and expressing
Grateful praises for thy love,
May we, here "the pledge" possessing,
Gain "the better rest" above!

S. F. R.

THE CHURCHMAN.

SATURDAY, AUGUST 23, 1834.

MR. MASON'S SERMON. — We have expressed our opinion of this production in such terms as to exonerate us from any suspicions of favoring its distinguishing doctrine in regard to private judgment and the infallibility of the Church. Still we cannot forget that the sermon is from one of our brethren—a man of deserved reputation for piety and learning—and we are therefore bound, as far as in us lies, to see that it has fair treatment. For a joke we do not care; nay, so it be a good one we are rather pleased. Thus when a Protestant paper tells us that, if this be a specimen of their sermons, the Episcopalians need a directory for *preaching* as much as we *Dissenters* need a liturgy for praying; and when a Romanist paper says that the author's distinction between "the Church Catholic" and "the Catholic Church" is about as good as that between *the horse chestnut* and *the chestnut horse*, we merely smile, and conclude with the Vicar of Wakefield's logic, that because we smile therefore the speeches are witty. All this we may safely let pass, but the editorial remarks of the Episcopal Recorder and the Catholic Herald are more serious; and we feel bound to bear our testimony against the erroneous inferences of the one, and the unfair reasonings of the other. The Recorder asks, "On what principles, consistent with these views, can he (Mr. Mason) justify the Reformation?" Certainly he could not justify the surrender of any fundamental points of truth or order, for this would be, so far as it went, *destruction* not *reformation*, but provided the fundamentals be preserved inviolate, what there is in the sermon to prevent a reformation from abuses we are at a loss to discover. The Church of Great Britain, for instance, at the revival of letters in the sixteenth century, renounced certain dogmas and superstitions that had grown up during the dark ages, and which, because they had been of *partial* observance, both in regard to *time* and *place*, were not *Catholic*, and not sanctioned by the Catholic Church. Such a reformation as this is perfectly consistent with the views of the sermon, and this is the only one which the writer, as a clergyman of the Protestant Episcopal Church, is bound to defend. It is therefore unfair to tax him with inconsistency on this point. "How," asks the Recorder, "can he excuse the separation from the Church of Rome?" The Church of England, we answer, never *separated* from the Church of Rome, nor from any other Church. She merely asserted the parity of bishops in the Church of GOD, and denied that the Bishop of Rome had any right to intermeddle in her concerns, and so compelled the Church of Rome to discontinue its usurpation, and *separate from her* in so far as it had before separated from the Church of CHRIST. The Church of England, after this renunciation, remained what she was before, and what she would have been if Rome and all Italy had been swallowed up by an earthquake, a constituent part of the Church of CHRIST. "Where," continues the Recorder, "was the voice of the *visible* Church, the only Church which our author recognises, to justify the Reformers?" Where? why, in all history, before the sixth century. The Recorder surely does not believe that the primitive Church acknowledged obedience to the Bishop of Rome, or believed in transubstantiation. The voice of the Catholic Church, therefore, before the sixth century, would have justified the Reformation.

The Herald catches up the questions of the Recorder, and supposing that they prove Mr. Mason to be in the same state of incarceration with himself, and charitably (and perhaps logically) arguing that therefore he must have been *naturally** a Christian, insists upon it that he turn Papist at once. Mercy on us! Do they think the author moves in seven leagued boots? Why, admitting that in surrendering the Bible as the sole standard, he has thrown himself open to the influence of the same causes which generated popery, it would take at least two or three hundred years for the process of deterioration to be completed. The Herald must suppose "the Church" to be possessed of some powerful oxydates thus in an instant to cover a man's mind with rust! What! Because a man believes in the *Catholic* Church, therefore he must believe in the *Romish* Church! Because he believes that the whole Church has never lost the fundamentals of faith, therefore he must believe in papal supremacy, idolatry and all other superstitions which *a part of the Church* has added to the fundamentals of faith! The Herald may call this consistency, we call it nonsense.

Not exactly nonsense either: it is sophistry of the most flimsy kind. Mr. Mason's argument applies to the *Catholic* Church, and the Church of Rome calls herself the *Catholic* Church: the Herald uses the word as if all parties attached to it the same meaning. Is this fair? Suppose the Romanists in this country were to discontinue the inscription on their temples, "IN VIRGINEM DEIPARÆ,"† and give up praying to the Virgin Mary, would they cease to be Catholics? Suppose they were to renounce the use of images, would they cease to be Catholics? Suppose they were to deny the papal supremacy, would they cease to be Catholics? And when the Catholics of the Church of England restored their Church to the simplicity of primitive doctrine and worship, did they therefore cease to be Catholics? Surely this artful and persevering confusion of *Catholic* and *Roman Catholic* argues a desperate cause.

* After adducing an extract from the sermon, the Herald says, this is "*testimonium animæ naturaliter Christianæ,*" which means, we suppose, that the author is a Christian by nature.

† "In honor of the Virgin, the Mother of GOD:" this idolatrous inscription may be seen on a temple in this city.

WADDINGTON'S CHURCH HISTORY.—We are delighted to see that the Messrs. Harper have republished this work. It is a work of great merit. No volume that we have ever seen contains so much valuable information in Church history in so small a compass. The author has had access to the best resources, of which he has availed himself with surprising judgment and industry. The division by centuries, so much used by other historians, is rejected, by which means the narrative is rendered more flowing and continuous. The style is clear and vigorous, though from the author's effort at condensation it has become necessarily sententious, and requiring constant attention. The principles and statements on some subjects are of a latitudinarian complexion; but this is a charge to which every Church history is liable, intended for general reading. For general fidelity and soundness of reflection, (with the exception just intimated,) for comprehensiveness and accuracy, the work stands deservedly high. In point of typographical execution the American edition strikes us as every way preferable to the English. It is an elegant and valuable book, and the reprint of it in this country is a public benefaction.

The Christian Pastor Visiting his Flock, and the Flock Reciprocating their Shepherd's Care. By JOHN MORRISON, D. D. Pittsburg: published by D. M. Hogan. Philadelphia: Hogan & Thompson.

THIS is a neat little volume of 96 pages. The design, which is commendable, is sufficiently explained in the title. It is written in the didactic form, and contains many good observations. Something of this kind, adapted to the peculiar wants of our own Communion, would do good among us.

DOCTRINAL.

EXTERNAL ORDER.

(*Continued from page* 712.)

BUT I proceed to state some facts, at which the reader, if the subject be new to him, will, probably, be not a little surprised.

The error of carrying points of External Order too far has ever been a sectarian error. It is an unquestionable fact that Presbyterians, on this subject, go much beyond their Episcopal brethren. Thus not content with representing their own particular method of ordination as essential to the existence of the Church, and to all covenanted title to salvation, they openly tell us that the *whole frame of their ecclesiastical government is set forth in Scripture, and is of* DIVINE AND UNALTERABLE OBLIGATION.

"It is lawful and agreeable to the word of GOD, that the Church be governed by several sorts of assemblies, which are composed of pastors and other elders, and are CONGREGATIONAL, CLASSICAL, and SYNODICAL. The government of the Church, by these several sorts of assemblies, in a just subordination, is called PRESBYTERIAL CHURCH GOVERNMENT; and is the *true and only form of government* which the Lord JESUS CHRIST hath prescribed in his word."[a] "The Synod do solemnly receive the form of Presbyterial Church government, *prepared by the assembly of divines at Westminster*, as being in substance *the only form of government* which the Lord JESUS hath prescribed to his Church."[b]

But let the Westminster divines speak for themselves. "CHRIST hath instituted a government, and governors ecclesiastical in the Church." "It is lawful and agreeable to the word of GOD that the Church be governed by several sorts of assemblies, which are congregational, classical, and synodical." "The Scripture doth hold out a presbytery in a Church—a presbytery consisteth of ministers of the word, &c." "The Scripture doth hold out another sort of assemblies for the government of the Church, which we call synodical."[c]

Thus, then, the whole frame of Presbyterial Church government, consisting of congregational, classical, and synodical assemblies, in just subordination to each other, is declared to be drawn out in Scripture, and so placed upon the ground of divine institution. The society to which you belong, it is well known, have taken the Westminster divines as their guides, with respect both to doctrine and government; in fact, your Confession of Faith, and your Articles of Government, you expressly tell us, were drawn up by those divines. Accordingly, upon recurring to your standards, I find the following unequivocal declaration: "We hold it to be expedient, agreeable to Scripture, and the practice of the primitive Christians, that the Church be governed by congregational, presbyterial, and synodical assemblies."[d]

Let me refer you, for a moment, to your own letters. "The Presbyterial form of Church government is, in the New Testament, distinctly portrayed." "This is the truly primitive and apostolic form."[e] "Christians, in all ages, are bound to make the apostolic order of the Church, with respect to the ministry, *as well as other points*, the model, as far as possible, of all their ecclesiastical arrangements."[f]

It is, then, the Presbyterial doctrine, that the Lord JESUS hath prescribed a particular form of government to his Church; that this form consists of congregational, classical, and synodical assemblies, in a just subordination; that it is binding in all places, and throughout all time.

In short, Presbyterial government is prescribed by a divine law; habitual disobedience to any of the divine laws will exclude from the kingdom of heaven:[g]—it follows, that habitual disobedience to Presbyterial government will exclude from that kingdom. Thus the whole Episcopal Church, throughout the world, whether Protestant, Greek, or Papal; all classes of Dissenters, Congregationalists, Independents, Methodists, Baptists, Quakers; in a word, all societies, not Presbyterially constituted, unless they can plead unavoidable ignorance, or involuntary error in their excuse, are consigned to perdition.

How will you escape from this conclusion? You expressly say that Presbyterial government is prescribed by a divine law—You expressly say, that habitual disobedience to any of the divine laws will exclude from the kingdom of heaven. It is very true you do not make conformity to Presbyterial government so rigid a condition, that GOD will pardon none who may fail, through ignorance or error, to perform it. The amount of your doctrine, then, is, that none can be saved who depart from Presbyterial Church government, unless they can plead excusable ignorance or error for their departure. I do not blame you for this conclusion; but, surely, you should cease to inveigh against the claims of the advocates of Episcopacy. They have never made communion with the true visible Church more than a *general condition* of salvation. They have never failed to express their belief that GOD will pardon those, who, through excusable error, depart from his positive institutions. They insist no more upon conformity to Episcopal ordination than you insist upon conformity to Presbyterial ordination; nay, they lay substantially no more stress upon conformity to Episcopal ordination than you lay upon conformity to the whole frame of your ecclesiastical government. Ought you not, then, to apologize for the opprobrious language which you have permitted yourself to apply to your opponents in this controversy?

"The ideas of Episcopalians, on the subject of ecclesiastical government, are very different from those of their Presbyterian brethren. They contend, simply, that the ministry is of divine institution; and that this ministry is in distinct grades, with appropriate powers. They deny that there is a form of government for the Church sketched out in all its parts in Scripture. The ministry, in distinct grades, with appropriate powers, as instituted by CHRIST and his apostles, being preserved inviolate, they hold that man is left at liberty to exercise a sound discretion as to the particular mode of managing ecclesiastical affairs, and of governing the Church; or, in other words, that there is no precise model for governing the Church laid down in Scripture, from which it is unlawful to depart.

"The single thing contended for is, that there are, by divine institution, three distinct grades of ministers, with appropriate authorities. As to the rites and ceremonies of public worship, the forms of discipline, and the particular organization of that authority by which canons are passed for the government of the Church, the Scriptures prescribe no model; leaving the matter to the exercise of human discretion. Even the laity may be, and, in this country, are associated in the management of ecclesiastical affairs; and, in England, there are various officers for the same purpose; which the Scriptures nowhere either prohibit or enjoin. But none of these can touch the sacerdotal authorities of preaching, of baptizing, of administering the eucharist, of confirming, of ordaining; such authorities being reserved to an order of men expressly set apart as ministers of CHRIST; empowered to act as his ambassadors, to sign and seal in his name. A divine commission is necessary to qualify them for their work; it being no other than that of taking men into covenant with GOD, by administering to them the appointed seals. The ministry cannot be changed. Why? Because it is a divine institution; being established as the mean of visible intercourse between GOD and man. GOD acts by his agent, and thus takes man into covenant with himself. It is the divine commission that gives validity to the act performed; rendering it the act of GOD. If, then, you take the priesthood from the order of men to whom the great Head of the Church has given it, and place it in the hands of a different order, it ceases to rest upon a divine foundation. The sacerdotal powers are exercised by the agents of men, not by the ministers of CHRIST.

"This mode of reasoning is equally conclusive to prove that laymen cannot baptize, and that presbyters cannot ordain. And it is just as ridiculous to inveigh against the arrogance of Episcopalians for insisting upon the necessity of Episcopal ordination, as it would be to inveigh against the arrogance of Presbyterians for insisting upon the necessity of clerical baptism. Both equally believe in a priesthood; differing only as to the manner of its constitution. And why there should be more bigotry in thinking that the priesthood is established upon the principle of subordination, than upon that of equality, I am utterly at a loss to comprehend.

"Thus, then, the Episcopal Church simply contends for a ministry, as of divine institution; which ministry she believes to consist of distinct orders, with appropriate powers. The arrangement of these powers being made by GOD, cannot, she holds, be altered by any human authority. But as to the ceremonies of public worship, the forms of discipline, the particular organization by which authority is exercised in passing canons for regulating the affairs of the Church, she believes, in opposition to the Puritans, that no precise model is laid down, and that man is left to exercise a sound discretion; provided always, that nothing be done contrary to the word or the spirit of the sacred oracles."

From what has been said, it appears that Episcopalians and Presbyterians attach precisely the same value to the visible Church; that they equally make outward ordination essential to its existence; and that each society insists upon the exclusive validity of its own mode of ordination. But, while Episcopalians content themselves with setting forth the doctrine that there is a visible Church, to whose existence an outwardly ordained ministry is essential, Presbyterians do not thus content themselves, but go further, and represent the whole frame of their ecclesiastical government as of divine and unalterable obligation.

(*To be continued.*)

[a] Constitution and Standards of the Associate Reformed Church in North-America, pp. 474, 5.
[b] Ibid, p. 472.
[c] The form of Presbyterial Church government agreed upon by the assembly of divines at Westminster; with commissioners from the Church of Scotland.
[d] Form of Government, chap. vii sect. 1.
[e] Letters, p. 70. [f] Ibid. p. 8.
[g] This is the express language of the Christian's Magazine; indeed, it must be the language of all who believe that there is a GOD, and that he has prescribed laws for the government of his creatures. A merciful GOD will, doubtless, make allowance for error. Still, it is true, as *a general rule*, that habitual disobedience to any of the divine laws will exclude from the kingdom of heaven. Such is the declaration of Scripture—"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii. 10.)

MISCELLANY.

RELIGION OF ANCIENT PERSIA.

"THE religion of ancient Persia is considered by M. du Perron as divisible into two periods. The first commences in the time of Jumsheed, when Hom, the tutelar genius of the law, who lived in the time of that monarch's father, presented it to the young king; but the prince was so much alarmed by the strict observances and ceremonies required, that he remonstrated* with Ormuzd, and would only agree to adopt its moral principles in the government of his realm on condition that during his reign misery and death should disappear from the world. This singular compromise was agreed to; and the law continued on this imperfect footing until the appearance of the true Zoroaster,—some adhering to the worship of fire as a symbol of the Deity, others abandoning themselves to an adoration of the stars, of idols, or of deeves.

* In the same way Mohammed remonstrated with the angel Gabriel concerning the excessive frequency of prayers at first enjoined on the faithful. At his instance they were reduced to five daily periods.

To revive the original purity of the law, to perfect its doctrines, and enforce its observances, were the objects for which this sage, according to his own declaration, was specially sent. He collected and arranged the dogmas which constituted the fundamental part of the creed, adding such precepts as he obtained from Ormuzd, and adapting to the moral injunctions a ritual fully as severe as that of any religious code upon record. What the nature of this theological system was we can only judge from the scanty documents that have escaped the waste of time and the wreck of destructive revolutions; and how far even these are authentic is a question which, as we have seen, has greatly divided the learned.

The Avesta of Zoroaster, according to M. du Perron, sets out by declaring the existence of a great first principle which it calls Zerwan, an expression which is understood to denote Time,—Time without beginning and without end. This incomprehensible being is author of the two great active powers of the universe,—Ormuzd, the principle of all good, and Ahriman, the principle of all evil; and the question, why light and darkness, good and evil, were mingled together by a beneficent and omnipotent Creator, has been as much controverted among the Magian priesthood, as by modern metaphysicians.

Another subject of dispute was the manner in which the creative energy was exerted. Was the universe formed by means of emanations from the Divinity himself, or by modifications of pre-existent matter? M. du Perron conceives Zoroaster to have denied the latter conjecture; for the Avesta declares that Ormuzd arose from the pure elements of fire and water, and that these beings were of all things first produced by the Eternal,—the fire self-shining, brilliant, dazzling; the water pure, unutterably soft, beneficent, and of a golden hue. The first of these appears to have been regarded as a mysterious cause of union between the Eternal and Ormuzd; representing the omnipotent agency of the former, and furnishing the active principle of the latter. The word Ormuzd—Ehor Mezdao! signifies great king; and his epithets are 'luminous,' 'brilliant.' He is perfectly pure, intelligent, just, powerful, active, and beneficent,—in a word, the precise image of the Eternal; the centre and author of the perfections of all nature; the first creative agent produced by the Self-Existent.

Ahriman is directly the opposite of this. His name and epithets import essential wickedness; a being occupied in perverting and corrupting every thing good. He is said to be 'enveloped in crime,'—'the source of misery and evil.' In the Zendavesta, Ormuzd gives the following metaphorical picture of his rival:—He is alone wicked, impure, accursed. He has long knees, a long tongue, and is void of good. He is called a king, however, and stated to be 'without end.' He is, in short, the co-existent and almost co-equal opponent of Ormuzd,—independent of him, and alone capable of resisting him. The latter can neither destroy him nor prevent his constant efforts to annihilate or embarrass the beings produced by the power of good, and to banish justice and virtue from the earth. It is no easy matter to comprehend the explanations given of the nature of Ahriman, nor the arguments used to relieve the Eternal from the charge of having willed the creation of a being so malevolent. At one time he is described as being so essentially wicked, that were it possible to deprive him of life his component parts would unite themselves to their original elements,—earth to earth, water to water, air to air, and so on; in consequence of which all would be infected without producing any advantage. But in another place he is represented as a power originally good, but who, like Lucifer, fell from that high estate through rebellion and disobedience. M. du Perron concludes, that Zoroaster meant to assign priority of existence to Ahriman; that, full of his own perfections, and blinded as to the extent of his power, when he beheld in Ormuzd a being of equal might, jealousy rendered him furious, and he rushed into evil, seeking the destruction of every thing calculated to exalt his rival's glory. The Great Ruler of events, displeased at his arrogance, condemned him to inhabit that portion of space unillumined by light. Ormuzd, as he sprung into existence, saw his malicious adversary, and made vain efforts to annihilate him. The Eternal bestowed on him the power of calling into being a pure world; while, as if the impulses of good and evil were simultaneous, Ahriman immediately opposed to it a world of impurity.

The instrument employed by the ALMIGHTY in giving an origin to these opposite principles, as well as in every subsequent creative act, was his Word. This sacred and mysterious agent, which in the Zendavesta is frequently mentioned under the appellations *Honover* and *I am*, is compared to those celestial birds which constantly keep watch over the welfare of nature. Its attributes are ineffable light, perfect activity, unerring prescience. Its existence preceded the formation of all things,—it proceeds from the first eternal principle,—it is the gift of GOD. Ordained to create and govern the universe, Ormuzd received the Word, which in his mouth became an instrument of infinite power and fruitfulness. 'I pronounce the Honover continually, and in all its might,' Ormuzd says to Zoroaster in the Zendavesta, 'and abundance is multiplied,' The speculations of M. du Perron on the nature of this Word, which cannot fail to bring to the reader's mind the *I am* of the Old and the Word of the New Testament, give support to the opinion that the author of the Zendavesta meant it to be understood as a being distinct from Zerwan or the Eternal, as well as from Ormuzd.

According to the system of cosmogony in the Zendavesta, the duration of the present universe is fixed at twelve thousand years, which is subdivided into four terms; and to each of these is appropriated a peculiar series of events. During the first period, Ormuzd, alarmed by the appearance of Ahriman 'at an immeasurable distance beneath him, covered with filth and putridity,' employed himself in creating the universe and the celestial inhabitants. Of these beings, the first were Ferohers, or the spiritual prototypes,—the unimbodied angels,*—of every reasonable being destined to appear upon earth. The Ferohers of the law, of Iran, and of Zoroaster, were the most precious in his eyes; for the law, the expression of the divine word, and Iran, which was to be its theatre, were held as ranking high in the scale of intelligent creatures, as well as Zoroaster, its future promulgator.

* It will afterward be seen, that a great distinction was made between the Feroher and the complete soul, of which the Feroher formed but one component part.

Ahriman, alarmed at these new instances of power, flew with malign intent toward the light; but a single enunciation of the Honover sent him howling back to darkness, where he immediately called into being a number of deeves and evil spirits,* designed to oppose the works of Ormuzd. A proposal of peace, and an exhortation to resume the paths of virtue, were met by him with scorn and defiance; and his rival, in self-defence, produced six amshaspunds, or superior guardian angels, pure, beneficent, eternal.—'Protect my flocks and herds, O man of GOD!' said the holy Bahman, to whose charge was intrusted the animal creation, to Zoroaster. 'These I received from the ALMIGHTY; these I commit to you; let not the young be slain, nor those that are still useful.'

'Servant of the Most High!' exclaimed the dazzling Ardibehesht, the genius of fire and light, 'speak to the royal Gushtasp for me; say that to thee I have confided all fires. Ordain the Mobuds, the Dustoors, and Herboods,† to preserve them, and neither to extinguish them in the water nor in the earth; bid them erect in every city a temple of fire, and celebrate in honor of that element the feasts ordained by law. The brilliancy of fire is from GOD; and what is more beautiful than that element? It requires only wood and odours. Let the young and the old give these, and their prayers shall be heard. I transfer it to thee as I received it from GOD. Those who do not fulfil my words shall go to the infernal regions.'

Shahriwar, the spirit of the metal and the mine, spoke next:—'O thou pure man! when thou art on the earth tell all men my words; bid those who carry the lance, the sword, the dagger, and the mace, clean them each year, that the sight of them may put to flight those that cherish bad designs. Tell them never to place confidence in wicked men, nor in their enemies.'

Espendermad, the female guardian of the earth, exclaimed,—'Thou shalt be as a blessing unto mankind, preserve the earth from blood, uncleanness, and from carcasses; carry such where the soil is not cultivated, and where neither man nor water passeth; fruits in abundance shall reward labor, and the best king is he who rendereth the earth most fertile. Say this unto men from me.'

The angel Kourdad, who diffuses the blessings of running streams, next said,—'I confide to thee, O Zoroaster! the water that flows; that which is stagnant; the water of rivers; that which comes from afar and from the mountains; the water from rain and from springs. Instruct men that it is water which gives strength to all living things. It makes all verdant. Let it not be polluted with any thing dead or impure, that your victuals, boiled in pure water, may be healthy. Execute thus the words of GOD.'

Last spoke Amerdad, who watches over the growth of plants and trees,—'O Zoroaster! bid men not destroy nor pull, except in season, the plants and fruits of the earth, for these were meant as a blessing and support to men and to animals.'"

* The Vendidad makes their number amount to 99,990.
† Different orders of priests.

From the Boston Recorder.

GERMAN PHILOSOPHY.

IN respect to philosophy, as well as many other things, Germany is now the country of study and learning—we do not say of *progress*, except as all effort tends ultimately to advancement. A slight sketch of the present object and tendency of these pursuits in that country, from the pen of Prof. Beneke of Berlin, is found in the last number of the Biblical Repository. We give here some remarks of Prof. Tholuck on the same topic, with reference to the extent to which the English and Americans are likely to become acquainted with the theological and philosophical views of the Germans. Whether the remarks are true, or not, they are of interest as showing how German scholars think and speak of English philosophers. We translate from an article in his Literary Journal for May, 1833:—

"The English public has begun to enter upon our [German] Theology. An English theologian, who is acquainted with all the new productions of our Leipsic fair, like Bishop Marsh, is no longer a solitary phenomenon. In that case too there was a particular motive; for the bishop's wife is a German lady. But will the result of all this be at first salutary? This I would not venture to affirm with confidence. There are in England and Scotland, and also in America, very many whose mouths really water to get hold of our charming rationalistic arguments in support of their rationalistic prepossessions. Radicalism in politics has also an affinity with all the extravagancies of infidelity. To this we must further add, first, the superficialness of English thinking in general, which cannot go beyond Locke; and to which consequently the shallow reasonings of our Rationalists may very easily appear as grand *common sense;* then, the habit of quietly resting upon certain isolated facts, the overthrow of which may cause at once the fall of a whole edifice; and lastly, the entire unacquaintance hitherto, in the mass, with our critical researches in philosophy, a knowledge of which would assuredly make a great impression. All this may well cause anxiety, lest an acquaintance with German literature should produce a deeper and still more relaxing and agitating effect than in Germany itself. Should this be so, we must hope that nevertheless under the divine guidance this crisis also will, as with us, *ultimately* bring with it its benefits.

"Still, the process from the very beginning may take a different turn from what it did with us. We do not ground our hope on the religious character of the people of England or America; for as a people we have it also. A century ago, in 1730–40, Germany had a clergy which clung as ardently to the Christian faith, and had as much Christianity among high and low, learned and unlearned, as Great Britain and America have at present. One circumstance, however, may serve essentially to alter their case, viz. that the Orthodox clergy of England and America even now, before the period of rationalism has there broken out, are able to profit by the experience which that period has taught us Germans; inasmuch as they receive from us the FRUITS of a theology *which has wrestled its way through that conflict*, or at least is now engaged in the struggle. Possibly those countries are to derive the same benefit from our experience in this respect, as the rest of Europe, during the late revolution in France, has drawn from their experience of the first. Who can doubt, that

what there took place, was only prevented in many other places by the fact, that the course of convulsive experience in one land served for instruction and warning to another!

"Supposing, therefore, that German rationalism is to be introduced upon the British and American soil, it will be necessary for the theologians of those countries to make themselves acquainted with that more recent form of our theology, which has for the most part, at least, vanquished rationalism among us in a scientific respect; although as yet very little in a practical respect. For this end, first of all, the mode of thinking and speculating upon divine things among English theologians must become deeper; they must rise above the *tabula rasa* of Locke, into the green meadows of a Christian Platonism,—out of the flat valleys of the *common sense* of Reid and Beattie, into the spiritual mountains of scholasticism. Yes, scholasticism—a word whose mere sound makes an Englishman shudder—for that theology which can find in scholasticism only conceits and blunders, is truly no theology at all.

"Whatever may have been said to the theologians of those countries on this point, has hitherto, with few exceptions, been received only with an incredulous smile. All that they wish to obtain from Germany is criticism, history, and philology. 'Your wild German philosophy you may keep to yourselves.' Still there are exceptions as we have said; and a very distinguished one is Prof. Pasey of Oxford, the *Professor Regius* of Hebrew, a noble-minded and sincere Christian, as well as learned scholar and profound thinker, who however has had to suffer no little clamor on this account. In his case a residence in Germany has led to a deeper apprehension and understanding of theology. With others, the gifted mind of Coleridge has been a sort of mediator, a man whose whole mode of thinking and feeling has in it something German, and whose deserts as the founder of the romantic school of poetry in England, are celebrated among us. Many, especially among the Scotch, have been led by the tendency of their own genius, (the Englishman calls all the Scotch in derision, *rank metaphysicians*, throwing them and the Germans altogether in one class,) to a deeper mode of religious speculation, though not indeed without sometimes wandering from the pure truth of Scripture. Of this class is Thomas Erskine, distinguished both as a man and a Christian, whose three principal works are translated into German. This acute thinker feels himself so allied to the German genius, that he once said to me, 'It often seems to me as if my soul had originally been that of a German, and had only transmigrated into the Scotchman.'"

COMMUNICATIONS.

THE IRISH EPISCOPAL CATECHIST.—The reader, we think, cannot have forgotten a communication which appeared last winter from "the Irish Episcopal Catechist." For a long time we expected a renewal of the correspondence, but had begun to give up the expectation when accident made us acquainted with the author, whom, with some difficulty, we persuaded to favor us with another extract from his journal. Of the origin and history of the former communication we knew nothing. We were struck with its touching and natural incidents, its sincere and ancient piety, and the seeming unaffectedness of its style: and we were happy to find our own judgment of its merit confirmed by seeing it copied into other papers, and having frequent inquiries made as to the author. But whether the piece was what it seemed to be, or some fancy sketch skilfully wrought, we knew not. We can now state, from personal knowledge, that "the Irish Episcopal Catechist" is a real personage, and not a fictitious signature: the author having occupied the station of Catechist in the Diocese of the late Bishop Jebb. His narratives, he assures us, are true: no fictitious incident is introduced, and the conversations are faithfully reported, as nearly as possible, as they actually occurred. To this we may add that the style *is* what it *seems* to be, natural and unaffected: the author desires not to be known as a writer, but simply as a humble and pious catechist.

For the Churchman.

EXTRACTS FROM THE JOURNAL OF THE IRISH EPISCOPAL CATECHIST.—NO. II.

He that loveth father or mother more than me is not worthy of me.—JESUS CHRIST.

June the —, 182–. ON arriving at my lodgings, this evening, I was informed that a young man had been waiting my coming for some time, and was then in my room. It was W—— A——, one of my old school fellows. He was engaged in reading an old copy of Anacreon, which he found on my table.

I shall preface the conversation that took place with some account of my friend.

W—— A—— was the only son of a respectable yeoman in the county L——, and the nephew of a Roman Catholic clergyman. At an early age his father directed his attention to the study of the classics, with the intention of preparing him for the priesthood; but before his preparatory studies were completed, he informed his father that the responsibility of that office was such as to deter him from undertaking it, and that his determination was to obtain a future livelihood by school-teaching.

During my acquaintance with him, which was intimate, I considered him the most moral youth I had ever met among my school associates. I often heard him meekly reprove our youthful companions for profane language and improper conduct, and knew him patiently to endure, in return for his advice, (if not "the world's,") the school's "loud laugh," which requires some firmness to "scorn." His literary attainments were unusually extensive for a person so young, yet his knowledge did not produce vanity. He was diffident and timid. Juvenal and Perseus he would say were the storehouses from which he drew his morality. He could repeat the tenth satire of Juvenal, and a considerable portion of those of Perseus by rote. Every moral subject that would come before us in reading or conversation, he would try to illustrate by a quotation from his favorite authors. Such was W—— A—— at school. I had not seen him for a considerable time, but he, having lately engaged in the town of M——, and having heard that I resided in this place, paid me a visit for the purpose of renewing our former friendship. After the usual salutations, and some mutual inquiries respecting our situations and prospects in life, I thus addressed him, Is *Anacreon* (looking at the book which he still held in his hand) now your "storehouse of morality?"

A. No: I seek that precious commodity neither in the writings of the Grecian or the Irish* Anacreon; but I perceive you have got a new storehouse here. Let me examine: A Bible—The Saint's Everlasting Rest—An Alarm to the Unconverted—McGavin's Protestant—a heap of tracts, several of them abusive of those ugly creatures, the Papists, as we are called. Pray, who are these goodly personages that in gowns and bands ornament your walls? "They stare at one like the Gideons, the Jabezes, and the Zachariahs from the pages of a Methodist Magazine." I will examine them! Who comes first? Martin Luther! Yes, mild and gentle Martin, a faithful copy of Him, "who, when he was reviled, reviled not again." Next, John Calvin—that merciful and mild saint never persecuted unto death a person who dared to differ with him in religion. Next, Archbishop Cranmer—a man of invincible fortitude—a dauntless follower of the Lamb—the fear of death never induced him to recant. Next, Latimer and Ridley—these were worthy of a better fate. Now comes John Wesley, presbyter of the Church of England—an obedient son of the Church—he never caused schism. Here is Paley—I admire the man for his extensive knowledge. Next and last is Henry Martyn—he was a zealous and devoted missionary. I often wished he was a member of our Church, still I read his life with much pleasure and profit.

Catechist. You have now, my friend, drawn the sword of controversy, and you shall not return it to the scabbard until you dispute with me a few of the points controverted between your Church and mine.

A. Excuse me, I pray you; I dislike religious controversy, it engenders strife. Somebody has well observed that "there is more lost by it in the province of charity than there is gained in the department of knowledge."

C. That is unfortunately the case; and it is not strange that it should so happen when men strive rather for mastery than for the salvation of immortal souls. I dislike the tenets of the Romish Church, but wish to love the men; and while I pronounce their doctrines unscriptural, I acknowledge that there are many of that people of whom I would say, "Would to GOD that I were such as they, except" their "bonds." I must have some conversation with you on these doctrines, against which the Church of England protests. I feel confident that the word of GOD is on our side.

A. I do not receive your Bible as the word of GOD; it abounds in corruptions.

C. Do you rest that assertion on the *ipse dixit* of your priest, or is it the result of having compared our translation with the original?

A. Well then, I confess, I hazard my assertion on the *ipse dixits* of others.

C. Here is a Greek Testament; please to translate Heb. xi. 21, last clause.

A. This is a simple passage, "adored (resting) on the top of his staff."

C. Is not this a more correct translation, "adored the top of his staff?"

A. It is not. You do not translate the preposition επι and the word which depends on it, (ακρον,) you make the object of the verb, and consequently of Jacob's worship; thereby rendering him an idolater.

C. I have *infallible* authority to support that translation. Here it is: the Rhemish version, with Archbishop Troy's certificate of its correctness.

A. Is the Greek reading correct?

C. I never heard its correctness questioned. The translators of our Bible accepted it and rendered it as you have done. Suppose we should reject επι, the charge of idolatry would rest on Jacob. That holy man, who conversed with his Redeemer face to face, and wrestled with him, would not transfer to his staff the worship due to him; he *could* not do it, for at that moment his body was the temple of the HOLY GHOST, and prophetic fire had touched his lips. Look at Gen. 48th chapter.

A. Yes, this chapter supports you. I give up that translation as incorrect.

C. Please to observe 1 Peter iii. 21. How would you render that?

A. When once the long-suffering of GOD waited in the days of Noah.

C. It is thus rendered in the Rhemish version: "When once they waited for the long-suffering of GOD." They make the verb plural which is in the third person singular, and the nominative case the accusative.

A. I cannot defend it.

C. Now, my friend, point out any passage in the authorized version of the New Testament which is said to be mistranslated, and we will consider it.

A. Let us defer the consideration of that until tomorrow.

I think it unnecessary for me to give the arguments in detail which I used against the doctrines of transubstantiation, purgatory, praying to saints and angels, &c. They are the same that I often laid before you in my journals. Though "I am slow of speech, and of a slow tongue," I was enabled by Him who can cause the humblest agent to advance his cause, to convince my friend that those doctrines could not be maintained from the Bible.

We had now been engaged in disputation three hours, when he expressed a wish to retire to rest. He united with me in the evening sacrifice of prayer; he read the 103d Psalm, and I a portion of Toplady's prayers. I afterward sat by the bed-side, and read from McGaven's Protestant the conversion of the Rev. Mr. Bradley, a Presbyterian minister, once a member of the Roman Catholic Church. He then assured me that he would immediately purchase a Bible and commence the study of it.

July the —. Mr. A—— has engaged as tutor in the family of our good Vicar, who promises to attend to the seed which I have sown. I regret that I have to remove to a village three miles distant, which will prevent my seeing him as often as I would wish.

July the —. I have seen Mr. A—— twice during the last week. He has announced to me his full determination of embracing the faith of our Church. He is possessed with the most awful fears of the trials that await him.

August the —, *Sunday morning.* A—— came to my lodgings at B——, evidently suffering under some mental agony. It was after some delay that he became composed enough to give me the following account.

I had yesterday afternoon a visit from my father; he requested me to accompany him to the house of neighbor B——. I found the Rev. Mr. H——, and the proprietor of the house, Mr. B——, seated in the parlor waiting for me. Mr. H—— thus spoke:

Mr. H. I have sent for you on a business of a very painful nature, particularly so to me, who recommended you to the notice of many of our people as a moral and exemplary character.

A. I trust, Sir, you have no reason to alter the opinion which you so kindly expressed of my moral conduct.

Mr. H. Your character is good, so far as man can see, yet I have an awful charge against you,—you are preparing to abandon the Catholic Church—the Church of CHRIST.

A. I shall never abandon the Church of CHRIST—GOD forbid I should do so.

Mr. H. You astonish me. I was informed by a respectable person that it was your intent. However, Sir, you have fully satisfied me that you do not intend to quit our Church.

A. Not so fast, Sir! I do intend to quit *your* Church, but not the Church of CHRIST. The Church of England, to which I intend to attach myself, bears the marks of primitive Christianity.

Mr. H. I fear you are lost—irrecoverably lost; your heresy is a disease of too long standing for me to cure. You are, I find, a Biblical and a full possessor of the phraseology of your new creed.

A. I am yet open to conviction. I will hear you with a humble and teachable mind, if you will take up a Bible and show me my error.

Mr. H. It is too late. Had you called on me when these doubts first possessed your mind, I could have removed them. Protestantism has thrown to you a golden bait which I fear you have eagerly swallowed.

A. Be not uncharitable, good Sir, I know of no temporal inducement that the Church of England holds out to converts; and did I know of it, I value my immortal soul too highly to embrace her communion for the purpose of obtaining it. You say, that had I waited on you at an earlier period you could have removed my doubts. I called on two clergymen of your church, whose piety and controversial talents stood (and still stand) high in my estimation, and I found them unable to refute, to my satisfaction, the arguments I advanced.

Mr. H. They could tell you to hear the Church interpreting Scripture to you. She cannot err.

A. You assume her infallibility; I deny it.

Mr. H. I regret, indeed, your fall from the truth, particularly on account of your respected father. I shall consult my bishop respecting the manner in which I shall proceed against you.

A. Do not take the trouble, Sir. In the presence of my father and this gentleman I now declare to you, that I am no longer a member of the Roman Catholic Church.

The reverend gentleman then retired from the room without making a reply. My father then, with tears, entreated me not to wound him or my aged mother by abandoning the creed of my ancestors. He said, that he thought the Bible which I so highly regarded would teach me to honor and obey my parents.

I thus replied; My dear father, that blessed book inculcates the tenderest regard and love to our parents. "Honor thy father and mother is the first commandment with promise;" but it also fixes a limit to these virtues,—"He that loveth father or mother more than me is not worthy of me." The beloved disciple and his brother had the same sad duty to perform that I have now, they left their father and followed JESUS. I had scarcely concluded these words when two cousins of mine entered the room, and without saluting me, one of them asked my father, whether I was preparing to accompany him home and to quit this place for ever? He directed him to me for an answer. I informed him that I intended to visit my mother next month, but that my business would not admit of it before that time. You must, said he, (in a furious tone,) come home *now*, and if you refuse I am prepared to compel you. Knowing the character of the man I had to deal with, and fearing that I should be obliged to resist violence with violence, when I saw that he was furnished with a rope, which his brother told me was to bind me, I determined quickly to retreat. At this critical moment your friend, Mr. J. B., came to the door and requested to see me. One of my cousins answered, that I was then particularly engaged. Mr. B. then said in an angry tone, he *must* come here,—no one shall *prevent* him. I walked out then unmolested, and spent the night at Mr. B.'s house. He had watched me from the time I entered, fearing I should require assistance; and when he saw two men, strangers to him, go in, he thought it time to rescue me. My cousins went then to my lodgings and broke open my trunk, and removed with them my clothes, books, and papers. To have recourse to a magistrate for the recovery of my property would prove to me a painful task. I hope I can escape it. I met my father this morning, and he renewed his entreaties that I should abandon my intentions, or at least retire to some distant part of the country, and there profess Protestantism. My answer was this; I must confess my Saviour openly as I expect he will confess me. For his sake "I will hail reproach and welcome shame." I literally tore myself from his arms, and came here to spend the day with you and attend service for the first time.

I furnished him with a Prayer-book, and pointed out the order in which service would be performed, of which he was ignorant. I found him perfectly acquainted with the doctrines contained in our Articles. He had carefully read Burnet on the Thirty-nine Articles, and Secker's Lectures on the Church Catechism. We spent some minutes in the burial-ground, examining the "uncouth rhymes" and "shapeless sculpture" of the habitation of the dead. I directed his attention to the lowly grave of J—— L——, a simple rustic, a member of our Church, who died some years ago singing, (or endeavoring to sing,)—

"I'll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

Thus gloriously reducing to practice the charming words of the poet. A—— looked for a moment silently at the grave on which he stood, and then retired, saying, "May I also endure unto the end." We then entered the Church. The solemn voice of our pious curate seemed deeply to affect him when he arose from his seat with the introductory sentence, "I will arise and go to my father." The Psalms for the day, he observed to me, abounded with comfort. The curate preached from *Prov.* iii. 17, "Her ways are ways of pleasantness, and all her paths are peace," in that clear, simple, and affectionate style, for which he is remarkable, and which renders his ministry so useful to the poor people placed under his care. The sower cast some seed on good ground this day. The voice of the faithful Herald proclaiming peace and pardon was heard. The white banner of mercy, which he pointed out floating on Calvary's bloody mount, as an "ensign to the people," was seen by my dear friend, and he left our sanctuary experiencing the "joy of believing," and fully convinced that the ways of religion are indeed 'ways of pleasantness."

* Moore.

For the Churchman.

A GENERAL EPISCOPAL BIBLE, PRAYER-BOOK, AND TRACT SOCIETY.—NO. II.

THE RELIGIOUS WANTS OF THE COUNTRY.

RELIGIOUS wants are not fully known even to individuals themselves. Men do not become sensible of their own necessities. It is only that man, who by intense investigation, discovers a faint image of the perfections of Deity, and keeping that continually before his mind, by the closest scrutiny of himself and comparison of his own qualities with those exhibited in his celestial model, that becomes sensible of his own imperfections. The God of Nature has wisely so arranged our bodies, that corporeal wants make themselves known and imperiously demand a remedial supply. But in mental operations, and consequently in the necessities of a moral and religious character the case is directly the reverse. The mind is so formed that it must discover its own wants and develope its own powers. There is no internal monitor given us to perform this in a natural and involuntary manner. If men then are content to pass their lives in a state of shameful, sinful indifference, they will become totally insensible to the wants of the soul. Shrouded in the dark veil of native ignorance and acquired corruption, it will become totally unconscious of its own powers; and its noblest faculties, the reflected image of the Deity will be destroyed in the bud. How many thousands of our citizens are in this fearful state! Unenlightened by the vivifying rays of divine truth, they know not, they regard not the value of the treasures they despise. Without hope, and without GOD in the world, they are content to pass the period of their probation in such a manner as to impede the growth, or utterly annihilate those faculties of mind, which otherwise after blooming here for a time, might have been transplanted into a more genial, celestial clime, there to expand for evermore. Thus being concealed, even from the unfortunate individuals themselves, the religious wants of the country are not sounded abroad. Because they are not spoken of, and kept continually in view, men, even of the most expansive minds and philanthropic intentions beguile themselves into the fatal delusion, that they do not in reality exist. Such being the state of the case, it will be all but impossible to draw aside the dark veil that conceals men from themselves, and thus exhibit their moral and religious necessities: much less can we present these multiplied wants of the community at large in one aggregate view. It would be shocking beyond conception, and for that reason is perhaps wisely kept from human sight. The discussion of the subject then will only permit some observations on outward appearances: these too must also be limited, and will by no means express the actual situation of our people in a religious point of view.

The benign institutions of the Redeemer are established among us in all the beauty of their primitive excellence. They are exerting, so far as they extend, a salutary influence over the public mind,—they have the enduring promise, that "the gates of hell shall not prevail against them." The Church, strong in the might of her ascended Saviour, is powerful; yet in view of the work to be performed we cannot as yet indulge in the spirit of exultation. A comparison of the statistics of the country, with those of our ecclesiastical institutions, show even as far as outward situation is concerned, a vast number of our people excluded from the ark of safety, and utterly deprived of the benefits arising from the covenant of grace. An empire is springing up in our Western territory almost as extensive as the vast expanse of the ocean. It is filling up with intelligent beings, in a ratio of increase rapid beyond all former experience. It will soon, and even now contains on its expanded bosom millions of candidates for immortality. Of these, few enjoy the ordinances of the Gospel in any shape, much less in the pure form of apostolic original. The number deprived of these privileges is already very great, and it is increasing. From the absence of authentic data it will be impossible to compute the exact ratio; yet it will not be hazarding much to say, that it exceeds the ratio of ecclesiastical increase. If so the fact is alarming, for when once the ratio of increase becomes accelerated, the results are great in comparison with the numbers, and we well know that our Western population is computed by *millions*, while our churches will scarcely allow an enumeration by *hundreds*,—and Episcopal churches, beyond Ohio especially, a ratio still less.

But it is not in our Western country only that we have cause for alarm. The United States, although enjoying the proud appellation of a Christian people, are very far removed from the blessings attendant on the general reception of the Gospel. Only a few here and there so far adorn the doctrine of GOD their Saviour, as to make their light shine abroad for the benefit of mankind. These, it is true, have a great influence on the mass of the citizens, and serve to keep society from the universal corruption attendant on the want of religious principles; yet this influence is not so extensive as it might be. There are fields for Christian enterprise even at our very doors—thousands exist among us, who have not heard, or at least have not attended to the offers of salvation.

The present policy of our country also seems to be an entire removal of the forms and beneficial sanctions of religion, consequently of its influence; our legislative bodies begin to think they can execute their important trust, involving not only our own destinies, but those of unborn generations, without asking wisdom from on high. The administration of government, deeply involved with our best interests, civil, moral, and religious, is passing almost entirely into the hands of men subscribing no other creed than the dogmas of a political faith. Without that fear of, and dependence on, a higher power continually restraining and influencing the sanctified mind, such men would be capable of any practices to further their purposes, were it not for the salutary restraints of a virtuous community. But such restraints cannot long exist. When once the conservators of public morals become corrupt, they are "blind leaders of the blind," and both will tread the downward path with fearful velocity, until finally all restraint is lost in the universal uprooting of the very foundations of society. Our colleges, the fountains of knowledge, have caught the popular mania, and in many instances seem to think, that there is innate virtue left in the youthful mind sufficient to preserve it uncontaminated amid the licentiousness and corruptions of classic literature. So far as practice is concerned, they generally regard the improvement in science as sufficient for the formation of the expanding mind, without the inculcation of religious principles.

Such an ignorance of our spiritual necessities—such a want of religious instruction—such a neglect of Christian institutions—such a fearful indifference to religion shown in our political and civil institutions—such a contempt manifested among those occupying the high places of the land, plainly prove that our religion does not yet exercise the influence it ought over the public, and call loudly for Christian effort.

Some scheme of action—some union of effort must be devised commensurate with these wants, serving to meet the present exigencies of our country, and to remove the foul stigma of indifference to Divine authority and laws, from our national character, if we wish our privileges to be transmitted to posterity, and our name enrolled among the nations of the earth as civilized and Christianized.

THERON.

For the Churchman.

MR. EDITOR,—I have just finished reading a chapter in the "Listener," (which, by the way, I recommend to your readers as an excellent work,) in which are displayed in their true light, the silly fears which we see in young ladies and others pretending to sensibility. It struck me, that the substance of the chapter might prove a useful article for your paper; if you agree with me, and print it, I shall be rewarded for my trouble. The "Listener" visits a family of her acquaintance. Soon after she retires to rest, she is roused by the buzzing of voices, and sounds of footsteps. The young ladies had heard *something*; one was afraid to get up, another to lie down; some *thought* they heard, and others were *sure* they heard, but nobody knew what. The ghost, however, is laid, and they retire. Next day the "Listener" walks with the young ladies: their path was crossed by a frog; they are frightened to death; they are "dreadfully afraid of live things," and will turn into another path. In this they had not proceeded far, when they saw a beautiful dead bird lying on the green turf; upon this they protested "they were dreadfully afraid of dead things, and would never walk this path again." "Methought their path of life would scarce be easy, to whom the dead and the living were thus alike terrific." In their walk, "if we were to cross a meadow, there was a cow, or at least a horse, in it. Whichever way we turned, my companions saw a man or a dog; and when there was neither man nor dog, nor any thing else, alive or dead, the way was so lonely they were afraid to go forward." The worms which might fall from the tree drove them from shade; and they could not sit in sunshine for fear of winged insects. In short, with them the "Listener" was miserable, and made all haste to be rid of their company. A ride with the old folks proved no less disagreeable. When they should be admiring the scenery, they were gazing at the ruts; and the time which might have been spent in conversation, was wasted in useless screams and teasing inquiries. Dinner is disturbed by the pursuit and slaughter of a wasp, and the company dispersed for the evening by the stray entrance of a harmless moth. "Well I know that ladies who have grown up in the indulgence of such fears, and have at last persuaded themselves that there is a degree of *delicacy* and *refinement* in them, must go on to the end under the penalty due to their folly; that of tormenting themselves, and annoying others. But as my whispers are for those with whom nothing is yet too late, I would represent to them the utter inconsistency of such fears with good sense and a rational mind. All extravagance is folly; because sound sense mainly consists in giving to things their due degree of importance, and proportioning the sentiment to the occasion that calls it forth. Fear, therefore, beyond the occasion, must be folly, even when some degree of danger exists; and we believe it will generally be found greater or less, in proportion as the mind is strong or weak.

Excessive fear, even when it has an "object and occasion, is surely not consistent with the calm and humble trust we profess to repose in a superintending Providence, without whose knowledge harm cannot by any means befall us." "But the sort of fear with which we have to do, call it timidity, or sensibility, or what we may, is nothing but weakness and folly, and being purely selfish, is always unpleasing." With some it is constitutional; this, however, may be often overcome.

Most things for which persons "have conceived a horror, are in themselves beautiful, and should be objects of our admiration. I believe there is not in the whole creation a thing that can be *properly termed disgusting*. It may be troublesome and annoying, if it obtrudes itself where comfort and cleanliness forbid its entrance, and may justly be removed, or, if necessary, destroyed. But in themselves, both reptiles and insects are most curiously and exquisitely wrought; and instead of shrinking from them with senseless horror, we may accustom ourselves to look upon them with sensations of extreme pleasure, as the works of Him whose wisdom and power they manifest, and of whose bounty they partake.

It is to some people, and might be to all, if they would cultivate the feeling, a source of infinite delight to watch the swarms of insects which people the whole creation in the midday of a summer sun. There are those who receive as much pleasure from the insect that settles on their finger, as from the wild flower that blossoms at their feet. This complacent feeling in the contemplation of nature's living works, and that of persons who shrink from them with disgust, are merely *habits of mind*: the one may just as well be cultivated as the other."

This article might be much enlarged by further quotations, but as it is long enough already, I must stop, and refer your readers to the book itself.

Yours, &c. Z. L.

For the Churchman.

MR. EDITOR,—There is a statute forbidding the clergy to marry, under certain circumstances, the individuals who apply to them. One part of the statute requires that, if the parties have been previously unknown to the priest, they shall make oath of their identity before a civil magistrate. A person was introduced to the writer a month or two ago, who desired the solemnization of the ceremony, who was well introduced, but who disliked going to a justice to swear, or had not the leisure. The writer declined as civilly as possible, stating the grounds; and the parties were coupled by a minister of a dissenting society, who observed that the assurance of the person accompanying was satisfactory without the oath. Will you have the goodness to inform the ministry, through your columns, whether the last part of the statute is thought to neutralize or annul the preceding, or whether the intention of the statute should be adhered to?

INQUIRER.

For the Churchman.

NOTITIA LITERARIA.

"Itur in antiquam silvam."

NEMESIUS.

THE writer, whom I shall here attempt briefly to notice, is in several respects worthy of regard. As a father of the Church he must of course claim the attention of Churchmen; as a curious classic he must interest the scholar, and to all alike may the old truth be repeated,

"Paulum sepultæ distat inertiæ
Celata virtus."

Of the life of Nemesius we possess scarcely any facts, and it is probable that but for his writings his name would have perished. He flourished about A. D. 370, and was a heathen philosopher of note. Embracing Christianity he was honored with the highest order of its priesthood, and was constituted Bishop of Emesa in Phrygia. His latest commentator praises him highly, and uses the following language: "Naturæ juxta et Pietatis Antistes, in Philosophiæ mysteriis Epopta, fidei Episcopus." The only work of his which is extant is a treatise on the nature of man, which is called by Dr. Adam Clarke "elegant and useful." Of this large portions have been copied by the old theologians, and the whole work with an altered title has been printed among the writings of St. Gregory Nyssenus. There have been several editions of it; of which that of Ellebodius in 1565 is the most beautiful, and that of Oxford 1671, which is also the latest, is the most valuable to the scholar. It is this which I refer to in the following notice.

His work consists of forty-four chapters, of the contents of which I will give a general synopsis. The first chapter is a general answer to the question, What is man? He quotes the opinions of Aristotle, Plato, and their followers concerning the constituent parts of man, and argues that there must have been one Creator of all things, since the connexion and perfect agreement of things naturally separated, is too strong to have been the result of any fortuitous circumstances. He also discusses in this chapter the question, Why man was created last; and shows that the earth was made for his use. The second and following chapters treat of the soul and its faculties. He gives the opinions of the most celebrated heathen philosophers, and refutes their erroneous notions. But notwithstanding that he carefully and learnedly exposes the errors of the Ennomeans, Manicheans, and Apollinarists, he himself adopts and endeavors to establish the false opinion of Origen concerning the preexistence of souls. And it is worthy of notice that he acknowledges the two fundamental principles of phrenology. The first, that the brain is the organ or instrument of the mind, (in common with most of the ancient philosophers, and by far the greater proportion of the modern,) and the second, that the various faculties of the mind have corresponding parts of the brain, which parts may be ascertained.

His language on the pulse is so remarkable that it has led some moderns to refer to him the discovery of Harvey.

In the latter chapters of his work the doctrine of free-will is discussed, and the truth of it proved, and the nature of the operations of Providence are treated. He was orthodox beyond doubt; since throughout his work the Old and New Testament are often appealed to as "the holy Scripture," and in one place he proves the truth of the doctrine of the hypostatic union of two natures in CHRIST, since, he says, as the soul and body are not confounded by their intimate connexion, so by the union of two natures in our LORD neither loses its distinctive character.

Φιλαρχαιος.

10th July.

THE CHURCHMAN.

SATURDAY, AUGUST 23, 1834.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 Lumber-street, New-York.

TO CORRESPONDENTS.

"Ecclesia Vindicata," by "Cæsariensis," "Juris Consultus," "A Visiter," and "J. S. B.," shall receive an early insertion.

If Ω will have patience, he shall have all the satisfaction that we can give him.

SLAVERY.—The law providing for the emancipation of the negro population in the West Indies, took effect on the first of this month, and at the present moment THERE IS NOT A SLAVE IN THE BRITISH DOMINIONS. So many subjects of absorbing interest have occupied the attention of the British Parliament, so many that appeal more directly to the passions and interests of the reading public, that this law, at least among us, is comparatively little regarded. Posterity will judge differently. When the feverish excitements of Church Reform shall have passed away as a summer's cloud, and the lordly establishments of armies and navies shall be remembered but as the playthings of vaporish boys, the total extinction of slavery will shine as the most brilliant act of British legislation. We are proud of this triumph. Politically we concede the honor of it to Great Britain, but as men, as Christians, we share their glory as well as their joy. It is not the triumph of Britain alone: it is the triumph of MAN, it is the triumph of Truth and Justice, it is the triumph of JESUS CHRIST. It is not simply a measure of improvement in a portion of human society: it is rather a new creation, a creation of moral and accountable intelligences, tens of thousands of whom, presently and prospectively, have, by this act of legislation, been called into existence, not indeed out of *nothing*, but out of the *matter* of slaves and brutes. THINGS have been turned into PERSONS.

Seldom has a measure been adopted which reflects more honor on the national character of Great Britain. It has been the result of the steady and energetic operation of lofty and determined moral purpose. Nothing less could have surmounted the obstacles which passion, prejudice and interest have thrown in the way. The West India colonies have hitherto yielded an annual revenue of from 7,000,000*l.* to 8,000,000*l.* sterling. Not only has the government surrendered their former hold on this revenue, but they have, in the very act of emancipation, incurred an expense of 20,000,000*l.* or nearly $100,000,000. And this measure has been popular: it has been demanded by public opinion. How great a change has been effected in the public mind since Wilberforce first lifted up his voice against that basest and most savage of all human villany—the slave trade!

The Christian may record this as one of the splendid trophies of his faith; one step more in the renovation of man. But every such victory is the prelude of a greater. Either Christianity must be expelled from the earth, or war and slavery must be abolished. The two last go together: both belong to the reign of power and terror, and both will be banished from earth when mankind have learned the worth of Truth and Justice. Truth, the enemy of licentiousness, is the parent of liberty. "The truth shall make you free."

The present triumph of Christian principle has been brought about not only by the indirect influence of Christianity through public opinion, but by the direct application of it to the business of legislation. We allude to the influence of the bishops in the House of Lords. On this point they have never swerved from the spirit of the Gospel. The speech of Bishop Horsley, which we give below from one of our exchange papers, a masterpiece in itself, is probably a fair specimen of the sentiments of the whole. It rests the question on the right ground, assuming the injustice of slavery to be among the first principles of morals, and capable of being determined even independently of revelation.

"In discussing the merits of the slave trade, it is fit previously to take a view of slavery itself: and, my lords, I agree with the noble lord near me, the mover of the question, that slavery is itself an evil of the very first magnitude—a calamity to those on whom it falls—a calamity the heaviest, the most dreadful of all that are incident to mortal man. My lords, the evil of the thing is this—that it is a degradation of man from the condition of MAN. The moment that any one becomes a slave, he is in the state and condition of man no longer. He is no longer master of his own body, or his own mind; he has no longer any property in himself, or in the exertions of his own industry. And, my lords, this is an answer to all those arguments in favor of the slave trade which are drawn from the humane treatment the negroes meet with in the West Indies from the planters. My lords, I do not call in question the humanity of the planters; I doubt not that their humanity generally administers to their slaves all the consolations their condition is capable of receiving. But what can the utmost humanity of the master do for the slave? He may feed him well, work him moderately; but, my lords, nothing that the master can do for the slave short of manumission can reinstate him in the condition of a man, from which man ought not to be detruded. My lords, with concern and indignation I have often heard it argued, in this House, that, under the kind treatment of the planters, the negroes in the West Indies live as comfortably as our own peasantry. My lords, with respect to mere animal enjoyment, it may be true; but mere animal enjoyment is not the great consolation of man's existence. Our British peasant, sustaining himself and his family upon his homely meal of coarse barley bread and skimmed milk, and stretching his weary limbs at night upon his pallet bed, is independent—the master of himself, and the father of his own family. The bread he eats and distributes to his children is his own. He sleeps upon his own bed. All the fatigue he endures is for himself. He toils for himself and his own family, not for a master. His comforts depend not upon the precarious kindness of a master. He is a MAN; he holds the rank and dignity of a man in civil society. But the negro slave in the West Indies!—my lords, you may pamper him every day with the choicest viands; you may lay him to repose at night on one of your "beds of roses;" but with all this, he is not in the condition of man; he is nothing better than a well-kept horse. My lords, this is my notion of slavery."

URSULINE CONVENT.—The infamous outrage at Charlestown has not only called forth the deep indignation of Protestants, but has placed the Roman Catholics themselves before the community in a favorable point of view. In the midst of the excitement, consequent on the outrage, Bishop Fenwick called a meeting, which was

attended by several hundred of his people, and "addressed them for about thirty minutes in a most eloquent and judicious manner." The temper of the address may be judged by the following extract. Would to God that all who bear the Christian name were emulous to reduce such sentiments to practice.

"He spoke of the destruction of the Ursuline Convent and the adjacent buildings. He spoke also of the beauty and utility of that Institution, and alluded to its growing popularity among the intelligent classes, both in this vicinity and at a distance. Among the pupils of the Institution were some from Louisiana, and the West India islands. After denouncing the conduct of the incendiaries in appropriate terms, he asked, 'What is to be done? Shall we say to our enemies, you have destroyed our buildings, and we will destroy yours? No, my brethren, this is not the religion of Jesus Christ—this is not in accordance with the spirit of that blessed religion we all profess. Turn not a finger in your own defence, and there are those around you who will see that justice is done you.'"

The last number of the Episcopal Recorder speaks of Mr. Mason's sermon as "eccentric," and likely to be injurious "to the reputation and influence of its author." These terms are calculated to convey unjust impressions, and such as the Recorder, we think, would not deliberately sanction. The views of the sermon have always had advocates, few, indeed, but enough to shield it from the charge of "eccentricity;" nor are they of a nature to impeach the character which the author has deservedly attained for "reputation and influence." It is one thing to object to an opinion, and quite another to tax the person who holds it with all the consequences which we may draw from it.

Since the article on our outer page was in type we have received the following letter. Whether the language which we have used justifies the charge of acrimony the reader must judge for himself: if it do, we can only say it has failed to express our feeling. As to the other charges they are wholly ungrounded; they have not a shadow of support in any thing that we have said. Our first notice of Mr. Mason's sermon was brief and respectful; nor did we afterward advert to it except for the purpose of showing its disagreement with another publication. We have *not* charged him with "the gross betrayal" of the Church. We have *not* represented him as holding "papistical" sentiments, and we have *not* applied either to himself or his sermon one "denunciation." We shall be happy to afford Mr. Mason the use of our columns, but we hope he will first do us the justice to retract the charges which he has brought against us.

To the Editor of the Churchman.

Rev. Sir,—In the columns of your paper, as in those of the Recorder, edited in Philadelphia, there have appeared observations of no common acrimony upon a sermon delivered before the last Annual Convention of the Diocese of New-Jersey. It is due to the gentlemen who called for the publication of that discourse;—it is due to myself who have been arraigned as its author before the public;—and it is due to the Church, in which I hold the office of a presbyter, that your animadversions be shown to be equally unreasonable as they are unwonted and severe. It should be his comfort in life, the chief glory which a clergyman should seek in death, to have been, however humble, a true and faithful son of the Holy Catholic Church.

Of the purest and most uncorrupted branch of that Church, I am charged in the paper you edit, with the gross betrayal. You have held me forth, as propagating sentiments of a most dangerous because of a papistical cast; and were your proofs as strong as are your denunciations, I must have forfeited that, the loss of which has been pronounced the Ultima Thule of human destitution. But hard terms affright me not, and I have reason to think that they have weighed with few of your readers, against the positive declaration of my opinion, avowed in the sermon, that the Church of Rome, or rather her Bishop, is in a state of schism, and therefore of sin. Is it possible, Sir, that you can have read that sermon with care; is it possible that you can have apprehended its legitimate scope, and yet mistaken, as you have done, its Catholic principles for those maintained by some divines of the Church of Rome? Your motives I do not impugn, but your misapprehensions it will become me to answer. This, in my present absence from home, I cannot immediately do; but this I will undertake at an early occasion—if you allow me a place in your columns—to show may be done. With writers from among those Christians who are either heretical in doctrine or schismatical by defect in the fundamentals of discipline, I have no concern; but that our own Church, and her prominent writers, from Chillingworth to the late Dr. Wharton inclusive, in controversy with the schismatical Church of Rome, have never denied the infallibility of the Catholic Church in fundamentals of faith, I maintain: and I am bold to assure your readers that what I say I am able to prove.

I remain your friend and brother in the
Gospel and Church of Christ,
Henry M. Mason.

New-Jersey.—This Diocese, according to the report of the proceedings of the last Convention, contains 34 churches and 22 clergymen. The number of families who regularly attend the public services of the Church are 630. The number of communicants is 856. During the past year 277 persons have been baptized, and the reported number of adult baptisms is 86. The number confirmed 155. The Sunday Schools comprise 1556 scholars, 190 teachers, and 7 libraries containing 1514 volumes. There are two Bible Classes in the Diocese. There are five parish libraries, 755 volumes. The total amount of collections is—

Offerings of the Church, - -	$865,79
Episcopal Fund, - - -	58,46
Missionary Fund, - - -	26,73
Domestic and Foreign Missionary Society,	184,00
General Theological Seminary, - -	9
General Sunday School Union, - -	41
Parochial Plans, - - -	1022,26
	$2207,24

The reports contained in this Journal are more full and varied than in any which we have yet seen.

The address of Bishop Doane, beside the detail of Episcopal acts, embraces several topics of much and general interest. We had marked several extracts for insertion, but have determined on the whole, notwithstanding its unusual length, to give it entire.

We annex the report, which was accepted by the Convention in regard to the contemplated Diocesan School.

The Committee to whom was referred so much of the Bishop's address as relates to the establishment of a Diocesan School, respectfully report their entire and cordial approbation of the object proposed, and earnestly recommend that the Convention take order for carrying it into immediate effect. The time does not allow their entering into the subject at length. The education of our children, under the auspices of the Church; the elevation of the standard of learning; the multiplication, by increased facilities for their instruction, of candidates for orders; and above all, the securing of a religious influence in the intellectual training of our youth, are benefits too obviously desirable to need illustration or argument. The Committee content themselves with offering the following resolutions for adoption by the Convention:

Resolved, That in the sense of this Convention, it is expedient that a School should be established within the Diocese, for the education of boys in the various branches of English and Classical learning; with provision for the instruction, wholly, or in part, gratuitous, of young men desirous of preparing themselves for the ministry of the Church.

Resolved, That the Bishop be requested to issue a Pastoral Letter, setting forth more fully the purposes contemplated by his recommendation, their importance to the Church, and the mode and means of their accomplishment.

Resolved, That a Committee of six Presbyters and six Laymen, of which the Bishop shall be the Chairman, and of which any five shall be a quorum, be now appointed, with power to carry into effect the plan of a Diocesan School, and to report their proceedings to the next annual Convention.

For the Committee,
Archer Gifford, Chairman.

Alabama Convention.—The following account of the last annual meeting of this Convention has been sent us by a correspondent.

The third Annual Convention of this Diocese was held in Christ Church, Tuscaloosa, on Monday and Tuesday, July 7th and 8th, 1834. There are now four clergymen in the Diocese, two of whom only were present at Convention, the Rev. C. S. Ives, officiating in Greensborough and Demopolis, and the Rev. S. S. Lewis, officiating in Christ Church, Tuscaloosa. The morning prayer was read, and a sermon preached by the Rev. C. S. Ives at the opening of the Convention. In consequence of the delay of the lay delegates to arrive in time for business, the Convention adjourned to Tuesday, 9 o'clock, A. M.

On Tuesday morning, the Convention met at the room of the Rev. S. S. Lewis, he not being able to attend at the Church in consequence of sickness.

Suitable prayers being read by the Rev. C. S. Ives, he was chosen President, and Gurdon Saltonstall, Esq., was chosen Secretary of the Convention.

The following gentlemen were chosen as the Standing Committee:

Rev. S. S. Lewis, Rev. C. S. Ives, H. A. Snow, Joel White, and Edward G. Pasteur.

The following gentlemen wese chosen delegates to the General Convention:—

Rev. C. S. Ives, Rev. S. S. Lewis, and Rev. N. Pinney, of the clergy; and Major Cook, George Starr, and Joel White, of the laity.

A Committee of three, consisting of two clergymen and one layman were appointed to revise the Constitution and Canons of this Diocese, and report at the next Convention.

The Annual Conventions will hereafter be held on the third Monday in January. Three unsuccessful attempts have been made since the last General Convention, to get a Diocesan Convention, with the view of taking into consideration, and acting upon the "Special Canon" passed by the General Convention, permitting Alabama, Mississippi, and Louisiana, to be organized into one Diocese, and to elect a Bishop.

Owing to the fact that not one-half of the parishes, including those recently organized, were represented, it was deemed expedient by the Convention at this time also, not to act upon the "Special Canon." There are are now in this Diocese eight congregations. The Rev. Mr. Ives officiates in three parishes, and the Rev. Mr. Lewis officates once a month about 50 miles below Tuscaloosa to a congregation which will soon be duly organized. There are several other places in the Diocese where congregations might be formed if we only had clergymen. Alabama unquestionably presents, at this time, one of the best fields for the services of Episcopal clergymen in the South Western country.

Our next Convention will be held in Christ Church, Tuscaloosa, on the third Monday in January, 1835, at which time we hope to have a full Convention, and to decide upon the "Special Canon." L.

Rev. Mr. Whittingham.—We have the pleasure of announcing that information, by the way of London, has been received of the arrival of the vessel at Gibraltar, in which the Rev. Messrs. Whittingham and Van Ingen sailed.

Boys' and Girls' Library. No. XXI. Uncle Philip's Conversations with the Children about Virginia.

Uncle Philip is deservedly a great favorite. He tells his stories in a lively agreeable manner, always watching for an opportunity to drop a word of wise counsel, which, coming at the right time, (and few know better than Uncle Philip the *mollia tempora fandi*,) sinks as deeply into the heart as the most affecting incident of the story. We have been much amused with his conversation on Virginia. It contains the history of that State, from the first attempts at the settlement of the colony to the time of its independence; embracing the tragic story of Smith and Pocahontas. The book is suitable for family and parish libraries.

St. Luke's.—This Church will be open for public worship on Sunday next, August 24th.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thirteenth Sunday after Trinity, August 24, Greene, Ordination, A. M., Confirmation, P. M.; Tuesday, 26, Big Flats, Tioga County, Consecration, A. M., Confirmation, P. M.; 27, do. Ordination; Saturday, 30, Angelica, Allegany county, Consecration.

Fourteenth Sunday after Trinity, August 31, do. Ordination, A. M., Confirmation, P. M.; Tuesday, September 2, Ellicottville, Cattaraugus county, Ordination, A. M., Confirmation, P. M.; Thursday, 4, Batavia, Genesee county, Ordination, A. M., Confirmation, P. M.; 5, Medina, Orleans county, Ordination, A. M., Confirmation, P. M.; 6, Grace Church, Rochester,* Institution, A. M., Confirmation, P. M.

Fifteenth Sunday after Trinity, September 7, Palmyra, Wayne county, Ordination, A. M., Confirmation, P. M.; 8, Sodus, Consecration, A. M., Confirmation, P. M; 9, do. Ordination; 10, Seneca Falls, Seneca county, Consecration, A. M., Confirmation, P. M.; 11, do. Ordination; 12, Hector, Tompkins county, Consecration, A. M., Confirmation, P. M.

Sixteenth Sunday after Trinity, September 14, Constantia, Oswego county, Ordination, A. M., Confirmation, P. M.

Thence the Bishop will proceed, by the most expeditious route, to Morristown, St. Lawrence county, for the purpose of consecrating the church there, on some day to be hereafter designated; and then return immediately to New-York, where he has an official appointment at the close of the same week.

Where there are to be Ordinations, the clergy are expected to see that the requisite number of Presbyters—two at least—are in attendance.

* It is intended hereafter that where there is more than one church in a place, appointments for Confirmation shall be made for the different churches in different years.

BISHOP BROWNELL'S VISITATIONS.

The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes of his Diocese, in the months of August and September, viz.

August 27—Saybrook, at 3 o'clock, P. M.; 28, Essexborough, at 3 o'clock, P. M.; 29, East Haddam, at 11 o'clock, A. M.

September 10—Bristol, 3 o'clock, P. M.; 11, St. Matthew's, Plymouth, 11 o'clock, A. M.; 12, St. Peter's, Plymouth, at 11 o'clock, A. M.; 13, Bethlehem, at 2 o'clock, P. M.

September 14—Watertown; 15, Woodbury, at 3 o'clock, P. M.; 16, Newtown, at 3 o'clock, P. M.; 17 and 18, Reading; 19, Monroe, at 3 o'clock, P. M.; 20, St. James, (Newtown,) at 11 o'clock, A. M.

September 21—Huntington, at 10½, A. M.; and Derby, at 3, P. M.

N. B.—During the Bishop's visit at Litchfield there will be a Convocation of the clergy of that vicinity; and during his visit at Reading there will be a Convocation of the clergy of Fairfield county. The new Church in Reading will be consecrated on that occasion. Further notices of the Bishop's Fall Visitations will be given in subsequent numbers of the Churchman.

On the twelfth Sunday after Trinity, August 17, the Rev. William M. Carmichael was instituted Rector of St. George's Church, Hempstead, L. I., by the Bishop of this Diocese. Morning prayer was read by the Rev. Samuel A. Warner, of Antigua, W. I., and the sermon preached by the Bishop.

On Tuesday, August 19, the Bishop of this Diocese consecrated a Chapel erected in Avenue D, in this City, (near the Dry Dock,) by the recently organized "Church of the Nativity." The instrument of donation was read by the Rev. Lewis P. Bayard, and the sentence of consecration by the Rev. Peter S. Chauncey. The morning prayer was read by the Rev. Lot Jones, assisted by the Rev. Mark A. D. W. Howe, of Massachusetts, who read the lessons; and the sermon preached by the Bishop, who also, on the same occasion, baptized two adults and six children, and confirmed five persons. There was also present the Rev. James D. Carder, of this Diocese.

The Church of the Nativity has been organized in a part of the city where the increase of population has unfortunately been in a proportion far beyond that of the means of moral and spiritual culture. It is indebted, in no small degree, for its existence and present encouraging prospects, to a candidate for orders in this Diocese, who is also a student of the General Theological Seminary, acting as a lay-reader under a Canonical Episcopal license.

This Church has followed the example set some time since by the parish of St. Peter's, in this city, of erecting in the first instance and until their means are proportionably increased, a chapel of small dimensions, which, when the parish church can be provided, will be retained for week-day services, and Sunday School and catechetical exercises. Such an arrangement is certainly far preferable to the modern introduction of *lecture rooms*, which, neither in their construction, nor their consecration, appeal to that powerful principle of the *association of ideas*, whence so great encouragement is ministered to devotion by the external appendages of the *beauty of holiness*; and in which, because not Churches, so great liberties are often supposed to be allowable in departures from the wholesome and edifying provisions of the Liturgy.

The Chapel of the Church of the Nativity is the fifth place of worship of our communion which has been consecrated in this city in a little more than three years and a quarter. The parish will need fostering, for the number is far greater than the wealth of the inhabitants of that part of the city. The Episcopal community, however, possesses ample means to sustain the vestry in their laudable and most beneficial undertaking; and also to extend all needful aid to efforts which may be made, in the various parts of the city where they are called for, to increase the borders, and the efficiency of our truly Christian communion.—*Com.*

Clerical Changes.—The Rev. George E. Winslow, M. D., Deacon, having brought a letter of dismission from the Bishop of the Diocese of Virginia, has been received by the Bishop of this Diocese, and his canonical residence become accordingly changed.

The Rev. Samuel A. Warner, late of Antigua, W. I., having laid before the Bishop of this Diocese satisfactory canonical testimonials, and made the subscription required by the constitution of our Church, has been received as a presbyter of this Diocese.

Ordination.—On Sunday the 13th inst. in Christ Church, Nashville, the Rt. Rev. Bishop Otey admitted to the holy Order of Deacons, Mr. Andrew Matthews, of this Diocese. Prayers were read by the Rev. A. A. Muller, D. D., Rector of Christ Church, Clarksville; the candidate was presented by the Rev. George Weller, Rector of Christ Church, and the sermon preached by the Bishop. On the same day six persons were admitted to the rite of confirmation.—*Clarksville Chronicle.*

The venerable Bishop Moore of Virginia, is now on a visit to his children in this city and vicinity.—On Sunday he preached a most ardent and affectionate sermon to his ancient congregation at Richmond on Staten Island. It was truly an affecting scene to see this reverend prelate, whose head is frosted by more than seventy winters, reminding those whom he ministered to nearly half a century ago, of the changes that had taken place, the few that remained, and the assembled number that now filled the seats of those who were no more. This worthy man appears in the enjoyment of excellent health, to retain all his faculties of mind; and to be as zealous in the cause of his Master as he was thirty years ago, when he was settled in St. Stephen's Church in the Bowery.—*Daily Advertiser.*

Clerical.—The congregation of St. Peter's Church in this village, had the gratification on the last Lord's day, of finding their Rector, the Rev. Wm. Lucas, in the desk and pulpit after a serious illness, and an absence comprising more than four months, in renewed strength and health. The Rev. H. Tullidge, a graduate of the General Theological Seminary at its last commencement, who has for a few weeks acted as a substitute, left this place during the past week for the purpose of preparing for his destination, which is the vicinity of *Galena*, Illinois. We congratulate the Church in the West, upon the circumstance of procuring the services of this promising young servant of the altar. Let him forget "the things that are behind, and press forward to the mark of his high calling," and we are sure the prayers of Episcopalians here will follow him.—*Gosp. Messeng.*

Geneva College.—The annual Commencement of this institution was held on Wednesday the 6th, when six young gentlemen received the honors of the institution, and some other degrees were conferred, but as we have not a list of names, we defer a more minute statement for the present. The candidates for the first degree acquitted themselves with great credit, and showed an uncommon ripeness of matter and style in their orations. The President's address was in his usual manner of earnestness, soundness and piety of counsel to those leaving the college and his care. The Honorable D. D. Barnard, of Albany, who, by invitation from the Euglossian and Phi Delta Societies, addressed the students and alumni, gave very lively interest to the occasion. Though the day was very warm, and the time consumed by the previous exercises long, he held the attention of a large audience for more than an hour; and we believe that all thought with us, that the time was delightfully spent. As the address is to be published, we will add no more in relation to it.—*Ib.*

Green Bay.—The Rev. Dr. Kemper, whose visit to this Mission in company with the Rev. Dr. Milnor, we noticed early in the last month, passed through this village on Tuesday last, his colleague having returned through Ohio. We had the gratification of a few hours' conversation with Dr. K., and derived from him the satisfaction arising from the fact that this important station is in a condition to merit the continued patronage and support of the Church. We learn, too, with no little delight, that the late superintendent, Mr. Cadle, has, as we have never doubted, filled his most laborious and responsible office with the benevolence, the zeal and fidelity of a martyr. The several officers of the establishment are well spoken of by the commissioners; but as their report, which we hope soon to see, will be a full and interesting one, we need not now go into any particulars.—*Ib.*

Naval and Military Bible Society.—Fifty-fourth Anniversary.—Meeting, Tuesday, May 13, at twelve, in Exeter Hall; Marquis Cholmondeley in the Chair. Collection, 59*l.* 7*s.* 6*d.*

Movers and Seconders.—Admiral Lord De Saumarez; and General Tolly—Lord Mountsandford; and Captain G. Hope, R. N.—J. E. Gordon Esq.; and Rev. Thomas Mortimer—Lieut. Col. Phipps, H.E.I.C.; and Rev. Edward Tottenham—and Captain Vernon Harcourt, R.N.; and Captain R. Elliot, R.N.

Resolutions.—That this meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, witness with heartfelt pleasure the continued circulation of the holy Scriptures among the Seamen of His Majesty's Navy, to whom 1053 copies have been issued during the past year; as also the distribution among Sailors in the Merchant Service: and, relying on the Divine promise that His Word shall not return unto Him void, they would thank God for the past, and take courage for the future.

That this meeting learn, with regret, the inadequacy of the Funds to supply with efficiency the demands for Bibles from Regiments at home and abroad; and, while they urge on their friends the necessity of increased exertion, they would record, with gratitude to God, the encouraging fact, that 2989 Bibles have been distributed to Soldiers within the last twelve months: and they would thankfully acknowledge the facilities afforded in the Military Department of the Society's labors, through the friendly co-operation of the Principal Chaplain to the Forces.

Summary of the Year.—Receipts, 3309*l.* 16*s.* 8*d.*—Payments, 3297*l.* 17*s.* 1*d.*—Issues of Bibles and Testaments, 10,744.

British and Foreign Temperance Society.—Third Anniversary.—Sermons, Wednesday, May 14, at eleven, at St. Clement Danes, by Rev. Hugh Stowell: from Acts ix. 6. Lord, *what wilt Thou have me to do?* Collection, 13*l.* 18*s.* 4*d.*—*May* 19, at half past six, P.M., at the Poultry Chapel, by Rev. John Blackburn; from Rom. xiv. 21. Collection, 4*l.* 7*s.*

Meeting, Tuesday, May 20, at twelve, in Exeter Hall; Lord Bishop of Winchester in the Chair. Collection, 109*l.*

Movers and Seconders.—Bishop of Gloucester; and Rev. F. A. Cox, LL.D.—Rev. Edmund Dewdney, of Portsea; and G. Thompson, Esq.: supported by Sir G. Strictland, Bart. M.P.; and J. S. Buckingham, Esq., M.P.—Rev. Thomas Mortimer; and John Poynder, Esq.—and Rev. J. A. James; and Professor Edgar, of Belfast.

Resolution.—That the Temperance Society using only those means of reformation with Scripture sanctions, and expecting success only through Divine Grace, this Meeting records its expression of fervent gratitude to Almighty God for the blessing which he has hitherto vouchsafed to the Cause of Temperance, and of earnest and prayerful hope that he will grant it still more abundant success in time to come.

State of the Funds.—The receipts of the year were about 570*l.*; and the payments upward of 800*l.*

Summary.—There are now, in England and Wales, 443 Temperance Societies, with 87,471 members; being an increase, in the year, of 142 Societies and 34,038 members: in Scotland, there are about 400 Societies and 54,000 members; and, in Ireland, notwithstanding many disadvantages and difficulties, about 20,000 persons have joined the standard of Temperance Societies. More than two million tracts and other publications have been issued in London alone: but experience having proved that the principles of the Society are most effectually diffused by the living testimony of properly-qualified advocates, a distinct fund has been raised for the employment of such Agents. The extended investigation, caused by the Temperance Societies of the New and the Old World, has already produced a marked change in the feeling of the British Public with regard to Ardent Spirits: as one proof of this fact, it may be stated, that a ship lately sent to China by the house of Baring, Brothers & Co., was insured out and home for 5 per cent. instead of 6 per cent., in consequence of having no spirits on board except in the medicine chest. Upward of 700 American Ships sail to all parts of the Globe in this state; and are found to command freights in preference to British and all other ships which carry stores of these useless and dangerous liquors. Messrs. Baring, Brothers & Co., wrote to their agent in Amsterdam, to know why he had not obtained freights: his reply was, "American Vessels, commanded by Temperance Captains, are taking freight; and, while they remain, none offer to other ships!"

Church Missionary Society.—The following extract from the report of the Corresponding Committee for the year 1833 speaks strongly on the openings and demand for laborers. The report thus alludes to the recent measures of the Legislature:—

Since the period when the Committee last laid before you a detailed statement of their proceedings, the prospects of the colony have undergone a great and momentous change. The voice of the British people, responded by the colonists themselves, has at length proclaimed, in language the most unequivocal, that slavery shall pass away. This vast resolution in the political condition of four-fifths of the people will, we fondly hope, prepare the way for the wide diffusion of religious truth. The slave, no longer subject to the degradation inseparable from a state of bondage, will acquire juster notions of his moral accountability, and occupy a situation more accessible to the motives and principles of Christianity.

Reference is then made to the openings which it is natural to expect will, through the Divine blessing, frequently present themselves. It is stated—

Among the circumstances of encouragement which the Committee have met with during the last twelve months, the following may be particularly mentioned.—A gentleman of large property in the parish of St. Elizabeth has offered to the Society three lots of land, of twenty-five acres each, on properties situated in different parts of that parish. Two similar offers have been made by proprietors in the parishes of Clarendon and Manchester.

The following earnest appeal will no doubt find its way to the heart of every faithful friend of missions: and may it be the means of stirring up the spirit of importunate prayer to the Lord of the harvest! The Committee, referring to this harvest, observe—

They must, however, remind their friends, that laborers are necessary to the reaping and gathering of it in. They see the work increasing on every side—they find, notwithstanding some discouragements which they have experienced, new opportunities of usefulness presenting themselves to their acceptance; but they have not the power to take advantage of them; and this, not so much from a want of the necessary funds, as from a want of well-trained, devoted, and laborious teachers. Nay more—some of the stations heretofore occupied they have been obliged to abandon, even while the field of labor is lengthening and widening—while thousands are craving to have their spiritual wants supplied.

The teacher of one of the society's schools thus notices the death of a little negro girl. I cannot omit a circumstance which occured with one of my scholars, a child of about seven years old, who is now numbered among the dead. A few days before her illness she read to me the 10th chapter of St. Mark; and seemed so much impressed with the passage from the 13th to the 16th verses, that she went home, and said to her mother, that she would rather die and go to Jesus than remain in this world, for that she saw that he was fond of children. Previously to this, she had often observed to her sisters (when invited by them to go to play) that she thought more of her books (meaning the Testament) than of their plays. A few days after she made the observation to her mother, I missed her from the school, and went to seek her, and found her sick. I called on her again that evening, and found her near dying. She was then strongly urging her mother not to break the Sabbath, and to believe on the Lord Jesus; and to her sisters she said, "Honor and obey your parents." She died in a few hours after.

Catholic Settlement in Maine.—The whole of the land purchased by Bishop Fenwick, for the purpose of forming a Catholic settlement in the State of Maine, we understand, has been already taken by settlers.—There remains, consequently, no more in this section for sale. The number of families who have already either moved upon this township, or who propose to do so, as soon as they shall be able to make it convenient, amounts to one hundred and thirty-four. Among these there are four hundred and two children. Total population—five hundred and thirty-six, which is at the rate of nearly thirty inhabitants to the square mile. Thus has the little Catholic settlement risen in the wilderness, with a rapidity unparalleled in the annals of history; and we venture to assert that there will not be a happier or a more contented and thriving colony in the State of Maine in five years more. The land is exceedingly fertile, and capable of maintaining a dense population; the individuals who have moved upon it, or who are about to do so, have been principally bred farmers. Thus every thing announces a successful settlement.—*Catholic Herald.*

SUMMARY.

The following notice of the late Episcopal promotions, which is found in a late number of the *L'Ami de la Religion*, may not be uninteresting to our readers.

"The Catholic hierarchy of the United States still continues to increase. The Holy See has named a co-adjutor for Baltimore, and bishops for New Orleans and for Vincennes. The co-adjutor for Baltimore is M. Eccleston, president of the Baltimore college; the bishop of New Orleans is M. Jeanjean, a Frenchman, who has labored many years in the American mission, and who last year visited Europe on business connected with its interests. Vincennes is a new see created by the Pope in the State of Indiana; it is an ancient French establishment formed by the French Jesuits of Canada. The Pope has appointed to this see Abbé Brute, who has been engaged in the missions for 25 years, and is attached to the college at Emmitsburg. It is not as yet known that M. Brute will accept the proffered dignity. The persons appointed, who have been proposed by the American bishops, are estimable for their piety and zeal. Mr. Eccleston is an American, and received a portion of his education at the seminary of St. Sulpice at Paris. M. Jeanjean is one of the ecclesiastics who followed M. Dubourg to America. M. Brute is of the diocese of Rennes and was also educated at the Seminary of St. Sulpice. His amiable disposition and tender piety have procured for him numerous friends both in America and Europe."

Carlile.—This well-known individual, who has so often been imprisoned for his infidel publications, visited Plymouth a few weeks ago, but the inhabitants would not hear him. In consequence he published a very singular address, from which we may make the following extracts:—

"You have been told, or may be told that I am not a Christian. They who say so are not Christians. You have been, or may be told that I am an infidel. I am not an infidel.

"I preach Christ, and Christ crucified, and the surety of resurrection, and the glory of the ascension into heaven, under the mortality of the body, and the immortality of the soul. I preach the millennium of the saints, the necessary Catholicity (not Roman) of the Church, and pardon for sins upon repentance.

"I have acquired my studious labor through the solitude of nine years' imprisonment,—knowledge, where men in general have not knowledge. I have studied the mysteries of the Gospel of Christ, and I boast of my ability and willingness to reveal them to you, that ye may no longer misunderstand so important a matter; important to your souls and interesting to God."

We know not what the followers of this man will think of the above passages; such confessions as these ought to lead them seriously to reconsider what they have thought too lightly about. Their great teacher, Mr. Carlile himself, says further on in his address, "Two years have scarcely elapsed since I was not in a fit state to receive the sublime truths of the Gospel;" and in conclusion he says, "I declare to you with perfect honesty and sincerity of mind, that I am a Christian! and I am a preacher of that Christianity which is to fulfil the Gospel promise of peace on earth and good-will among men!"—*Barbadian.*

Among the curiosities which Mr. Ruppel has brought from Abyssinia, are two respectable manuscripts. One is a Bible, said to contain a new work of Solomon, one or two books of Esdras, and a considerable addition to the fifth book of Esther, all perfectly unknown in Europe. It also contains the Book of Enoch, and fifteen new Psalms, the existence of which was already known to the learned. The other manuscript is a species of code, which the Abyssinians date from the Council of Nice, (325,) the epoch at which it was promulgated by one of their kings. This code is divided into two books: the first relates to canonical law, and treats of the relations of the Church with the temporal power. There are also some remarkable hymns, because they present the return of consonance, the only feature of poetry to be found in Abyssinian literature.—*Catholic Herald.*

PREMIUM.

A Premium of Fifty Dollars, (contributed by several friends of the Tract and Missionary cause,) is offered for the best tract on Missions, calculated most effectually to awaken the members of our Church to the nature and extent of their duty on that important subject. The manuscript must be forwarded to Mr. Thomas Browning, Agent of the Protestant Episcopal Tract Society, 46, Lumber-street, New-York, with a sealed envelope, containing the name of the author, before the first day of October next.

The Tracts will be examined, and the Premium awarded by a Committee, consisting of the Right Rev. George W. Doane, D. D., the Rev. Francis L. Hawks, D. D., and the Rev. Manton Eastburn.

The successful Tract will be submitted to the Board of Trustees of the New-York Protestant Episcopal Tract Society, for their adoption and publication according to their rules.

New-York, July 1st, 1834.

Episcopal Periodicals generally are requested to give the above notice several insertions.

INSTITUTE AT FLUSHING, L. I.

Persons intending to apply for the admission of Pupils into this Institution, for the session commencing October 1st, are respectfully requested to give early notice thereof to the subscriber,

Wm. Augustus Muhlenberg,
July 16, 1834. *Principal of the Institute.*

Calendar.

AUGUST.

17.—12th Sunday after Trinity.
24.—13th Sunday after Trinity, and St. Bartholomew.

SEPTEMBER.

7.—15th Sunday after Trinity.
14.—16th Sunday after Trinity.
17, 19, 20.—Ember-Days.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834. *Missionary Disposable Fund.*

Aug. 6.	Received a donation from Miss C. M. Heard,	$10 00
9.	" a collection made in St. George's Church, Flushing, per Rev. J. M. Forbes,	30 00
14.	Received a collection in St. Peter's Church, Oriskany, Oneida county, - - - -	2 62
14.	Received a collection made in St. Clement's Church, New-York, per Rev. L. P. Bayard, (Also, a gold ring, since added to the above.)	25 6
	A Widow's mite, - - - - - - -	50
	A Female Communicant, - - - - -	50
14.	Received a collection made in St. Andrew's Church, Harlaem, per Rev. A. B. Hart, -	16 00
		$84 68

Permanent Missionary Fund.

Aug. 9.	Received of Henry Laight, Esq., to advance him from a Life Member of the Missionary Branch to that of a Patron of the same, -	$50 00

Benjamin M. Brown, *Treasurer,*
August 20, 1834. Butchers' and Drovers' Bank.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society thankfully acknowledges the receipt of the following sums, viz.

1834.

July 7.	From the Female Association of St. John's Church, Johnstown, N. Y., - - - -	$2 50
Aug.	From the ——— Society of St. Paul's Church, Detroit, by the hands of the Rev. A. Searle, - - - - - -	5 00
" 20.	A donation from the Rev. A. Searle, by the hand of Mr. T. C. Butler, . . - -	5 00
		$12 50

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.
August 21, 1834.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of *ten dollars* from a Sewing Society, by Mrs. P. G. Arcularius, through the hands of the Rev. Hugh Smith, for the benefit of the schools connected with the Mission Church of the Epiphany. Also, *two dollars and eighty-seven cents*, collected by Mrs. E. Carson for the Infant School.

Lot Jones, 192 Allen-street.
August 21, 1834.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 21st, from the following persons, viz.:—

F. Smith, 3, *with remit.*—John C. Pechin—F. J. Huntington—T. St. Johns—Postmaster, Ceciltown—E. Platt—Rev. R. L. Goldsborough—N. March & Co., *with remit.*—Postmaster, Woodstock, Vt.

Received by the General Protestant Episcopal Sunday School Union.

John C. Pechin—Floyd Smith, Boston—Rev. D. Cobia—Rev. J. W. James—Rev. P. A. Proal, *with remit.*—Charles Stimpson, jun., *with remit.*—Stimpson & Clapp.

EFFICACY OF A MOTHER'S PRAYERS.

Just published, and for sale by the *General Protestant Episcopal Sunday School Union*, price 38 cents,—The Efficacy of a Mother's Prayers, illustrated in the Conversion and Labors of Augustine, Bishop of Hippo. A Narrative delivered in the Chapel of the Institute at Flushing, L. I.

August 14. 3t.

THE CITY OF GOD.

FOR SALE,

At "The Press," 46 Lumber-street, price 13 cents, The City of God: a Sermon, preached by Appointment, in Trinity Church, Newark, before an Annual Convention of the Church in the Diocese of New Jersey, on Wednesday, May 28, 1834. By Henry M. Mason, Rector of St. John's Church, Salem. Printed by Request.

From the Christian Watchman.

The Mother's Injunction,

On presenting her Son with a Bible.

Remember, love, who gave thee this,
  When other days shall come,
When she who had thy earliest kiss,
  Sleeps in her narrow home;
Remember 't was a mother gave
The gift to one she 'd die to save.

That mother sought a pledge of love,
  The holiest for her son;
And from the gifts of God above,
  She chose a goodly one.
She chose, for her beloved boy,
The source of light, and life, and joy—

And bade him keep the gift,—that, when
  The parting hour would come,
They might have hope to meet again
  In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride,
  Laugh that fond faith to scorn,
And bid him cast the pledge aside
  That he from youth had borne;
She bade him pause, and ask his breast,
If he, or she, had loved him best.

A parent's blessing on her son
  Goes with this holy thing;
The heart that would retain the one
  Must to the other cling.
Remember! 't is no idle toy—
A mother's gift—Remember, boy!

Kennedy.

CHURCH DOCUMENTS.

BISHOP OTEY'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF TENNESSEE.

(Continued from p. 712.)

Immediately after my return home, I began to prepare for such a visitation of the different congregations in the Diocese, as the time previous to the meeting of the Convention would allow, and accordingly despatched the requisite notices to such points as I expected to be able to reach.

On the 9th March, I administered the rite of confirmation to three persons of St. Paul's Church, Franklin, who had been previously admitted to the communion. The 14th March, I left Franklin, in the stage, for Nashville, as the first point of visitation. The congregation in this place is oppressed with debt, contracted in erecting a house of worship—a circumstance which has been of real disadvantage to its increase and prosperity. The ladies of the congregation, with commendable zeal, are exerting themselves to aid the efforts of a few generous and liberal-minded individuals to relieve the Church from this burden: and the pleasing hope is cherished, that by the united exertions of all concerned, the debt, in a few months, will be entirely liquidated. The public worship of Almighty God is designed for public benefit. Without sound religious instruction, as an obvious and necessary means to promote a healthy and vigorous state of moral sentiment in the community, we cannot reasonably hope that our free and liberal civil institutions, will be perpetuated or continued in their integrity and purity. Hence *every man* is deeply interested in providing for the public ministrations of religion. Under this view, it is a subject of real regret, that a few persons in this congregation should be obliged to bear the burden of a responsibility incurred in providing a decent place for public worship, when all are equally concerned in its support. On Sunday, the 16th, I preached to full and attentive congregations, in the morning and afternoon, the Rev. Mr. Weller reading prayers. And also to a small number assembled on Wednesday afternoon for prayer—a service which is performed regularly in this congregation every week during the season of Lent.

Having left Nashville on the 20th, I reached Clarksville in the afternoon of the 21st; having travelled over a rough and broken country, interspersed occasionally with good-looking plantations and comfortable dwellings.

In the evening of the 21st, I attended and addressed a meeting of Dr. Muller's congregation, which assembles weekly for improvement in psalmody. Accompanied by the piano and the vioces of two or three persons well skilled in music, the exhibition was both interesting and delightful. I would heartily recommend this practice to every congregation in the Diocese, as an effectual method of improvement in one of the most pleasing parts of the worship of God.

On the morning of the 22d, Dr. Muller having read prayers, I preached to a small congregation, assembled in the Masonic Hall, upon the subject of infant baptism. At night the Hall was well filled, when I again preached, and Dr. Muller baptized four children.

Sunday, 23d, Dr. Muller having read prayers and baptized one adult, I preached and confirmed three persons, and then assisted by the Rector, proceeded to administer the holy communion to ten or twelve others. In the afternoon I went to visit a sick member of our communion, residing a short distance from town, and after the customary exercises of exhortation and prayer, returned for service in the evening. The weather, however, proved inclement, and we were obliged to relinquish our intention. The condition of this congregation upon the whole appears encouraging. Some of the most intelligent citizens of the place seem to be fully alive to the importance of religious instruction, as indispensable to the proper enjoyment of our distinguished national privileges, and if under the teachings of God's Holy Spirit they should be led to connect with the worldly advantages of religion the bearing which it has upon their eternal destiny, we may certainly calculate upon the most favorable results.

The female part of the congregation are making strenuous exertions, through means of a fair, to be held on the 1st day of May, to aid the efforts of the vestry to erect an edifice for public worship. And although they have many difficulties and untoward circumstances to contend with, I have strong hopes, that under the advice and direction of their indefatigable Rector, and with the liberal support of the citizens of the town and vicinity, they will effect their object.

Leaving Clarksville on Monday morning, the 24th, in company with the Rev. Dr. Muller and Major Hise, of Clarksville, we arrived at Dover, in time to hold service and preach in the court-house to a respectable congregation, assembled upon the short notice which could be given after our arrival. The service of the Church was never performed in this place before. It was gratifying to perceive that the people were attentive and interested.

The next morning, the 25th, Dr. Muller and myself left Dover in the rain, and after a disagreeable ride reached Paris by night. Here we had the pleasure of finding the Rev. Messrs. Chilton and Litton, awaiting our coming. At night Mr. Litton read prayers and Mr. Chilton preached in the Methodist meeting-house. The next day, 26th, Mr. Chilton read prayers, when I baptized two children and preached to a full and attentive congregation. The congregation in this improving place is weak and feeble; Mr. Litton occasionally visits it, but the services of a settled minister are indispensable to sustain it. A few gentlemen of the town told me they were very desirous of having the regular services of a minister of our Church—I was sorry I could not encourage the hope that we should be able to send one thither. Paris is situated in a healthy and beautiful region of country, and the persevering labors of an active and faithful clergyman, would, I think, be crowned ultimately with complete success.

Leaving Paris in the afternoon with Messrs. Chilton and Litton, we arrived some time after night at Major Henderson's, an aged and highly respected member of our communion. In the morning we resumed our journey, and in the midst of a heavy fall of rain, reached the residence of Col. Dickens, in Madison county, under whose hospitable roof we passed the night. The next day we came to Jackson, and at night had service and preached in the court-house to a large congregation — the responses were very feeble.

On the morning of the 29th, I proceeded in company with Mr. Chilton and Capt. John Williams of Nashville, on my way to Brownsville. Here I preached four times; Mr. Chilton reading prayers on each occasion. Sunday, the 30th, being Easter day, I administered the rite of confirmation to *seven* persons, and the communion to about thirty. The congregations were each day large and attentive; especially on Sunday, the room in which Mr. Chilton preaches though spacious, was not sufficient to accommodate all that came. The condition of Mr. Chilton's congregation at this place is evidently an improving one, and under his labors, with God's blessing, it is confidently believed, will "grow in grace," and increase rapidly in numbers.

Tuesday, 1st April, we set off for Randolph, where the Rev. Mr. Wright officiates every other Sunday. Mr. Chilton having piloted us through the Hatchee Bottom, returned home, and I proceeded with Capt. Williams to Covington. Here I met with my gig, which in consequence of the state of the swamp, I had been obliged to send round by Estanaula, a distance of fifty miles.

April 2d. I reached Randolph by noon, and found the Rev. Mr. Wright with a small congregation assembled in the public room of a hotel awaiting my arrival. Mr. Wright having read prayers, I preached, and after the same services in the afternoon, we rode to Mrs. Alston's in the neighborhood, where we passed the night. The next day we returned to Randolph, and after morning prayer and preaching, I administered the rite of confirmation to three persons and the holy communion to four. In the afternoon we again returned to Mrs. Alston's, on our way to Memphis. To the zeal and piety of this amiable family, the Church at Randolph is chiefly indebted for its existence and support. With God's blessing, and aided by a few others, citizens of Randolph and vicinity, I think they will be enabled shortly to erect an edifice for the worship of God; an object which they begin seriously to contemplate.

April 4th. Mr. W. and myself left the hospitable mansion of Mrs. Alston, and the same day got to Memphis. Here I preached five times. In the forenoon of Saturday, 5th, I preached and Mr. Wright baptized three children. In the afternoon I preached again and confirmed two persons.

Sunday, 6th. Assisted by Mr. W. administered the holy communion to about twenty persons; after having preached previously to a large and apparently deeply interested congregation.

Many of the citizens of this flourishing town seem to be very desirous of having a house of public worship erected, and I am encouraged to believe that they will at no distant day undertake and effect so desirable an object.

April 9th. Accompanied by Mr. Wright, left Memphis, and at night reached the residence of Mr. Hatch, just in time to escape a violent storm of hail and rain. In this family we found warm and devoted and intelligent friends of the Church, and were received and entertained with great cordiality and kindness.

April 10th. We came to Mr. Anderson's near La Grange, and were pleased to find this old and tried friend of our Zion, "with the Church in his house," as we may with propriety term it, enjoying health and every worldly comfort; and rejoicing that they were once more blessed with the privilege of

——"treading the sacred paths
That to God's dwelling lead."

April 11th. Being confined by a violent attack of cold, I was unable to perform any services.

April 12th. Preached morning and afternoon in the Methodist meeting-house; Mr. Wright and Mr. Litton reading prayers.

Sunday, April 13th. Dr. Stephens of Bolivar, who met us yesterday, read prayers, and after sermon by myself, we administered the communion to about twenty-five persons. In the afternoon I again preached, when Mr. Wright baptized five children. At night we had service again, and Dr. Stephens preached. Although the weather was unfavorable both the days when we had service, the congregations were nevertheless respectable in number, and the responses were well made. A lot has been generously offered in the village of La Grange for the erection of a church edifice, and strong hopes are entertained that sufficient funds can be raised to complete the work. Mr. Litton has been but a few months at La Grange, and the beneficial effects of his labors are already sensibly perceived and felt.

Monday, 14th. Dr. Stephens and Mr. Wright proceeded to Bolivar, leaving myself and Mr. Litton at La Grange. Having been sent for to visit a sick child, in the course of this day, I at the request of the parents, baptized it, together with three others at the same time. In the evening, I again preached and confirmed one person.

Tuesday, 15th. Set off for Bolivar, accompanied by Rev. Mr. Litton and Mr. Stephens, we reached our destination about noon, and found Mr. Wright preaching in the court-house. I remained at Bolivar three days and a half, and preached six times.

Thursday, 17th. I assisted Dr. Stephens in organizing a congregation; between thirty and forty persons subscribing the articles of association.

Friday, 18th. In the forenoon I confirmed one person, and assisted by Dr. Stephens and Mr. Wright, administered the communion to ten persons. In the afternoon of the same day, I baptized four children. The favorable circumstances under which this congregation was organized, lead to the pleasing anticipation of the most happy results. Our services here were attended by large numbers of people, both in the day and at night.

Saturday, 19th. In company with Rev. Mr. Wright and Messrs. Anderson and Smith, delegates to the Convention, I proceeded to Jackson to meet the only remaining appointment I had made previous to the meeting of Convention. We arrived at Jackson in time to hold service and preach at night.

Sunday, 20th. I preached to a very large congregation, assembled in the court-house—confirmed three, and aided by Mr. Wright administered the holy communion to twelve or fifteen persons. In the afternoon I again preached and baptized two children.

I have thus, as briefly as I conveniently could, detailed the proceedings in which I have been engaged for the last six weeks.

On the 3d March, I licensed Mr. E. Hardyear to officiate as lay-reader in this Diocese when his services might be required. A similar license was given to Mr. Andrew Matthews, a candidate for Orders in this Diocese, during my visit to Nashville.

On the 23d February, I received a communication from Bishop McIlvaine of Ohio, informing me that Richard Graham, a candidate for Orders in that Diocese, having applied for ordination, and been rejected, was no longer on the list of candidates.

To day, April 24th, I received a communication from the Rev. Dr. Anthon, Secretary of the House of C. and L. Delegates, covering certain resolutions requiring the action of this Convention. The afore-mentioned communication is herewith laid upon the secretary's table, to be called up for your consideration. I beg leave, however, to express the opinion that the proposition to allow to the ministers of the Church a discretionary power in the use of the psalms on occasions of public worship, is of injurious tendency to the best interests of piety and religion: and especially so in this country, where the prevailing spirit appears to be, to lay aside the reading of the Scriptures and substitute *preaching* in the place of words dictated by the Spirit of God.

(To be continued.)

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF DELAWARE.

Brethren—*the Clerical and Lay members of this Convention:*

It affords me sincere pleasure to take my seat again with you in this assembly. Not residing in your State, and having frequently pressing claims upon my time and service from the larger diocese with which I am connected, it has several times happened, and doubtless will again, that my attendance in your body would be incompatible with more imperative duties. On this occasion, I rejoice that such is not the case.

In compliance with the 2d section of the 51st Canon, I lay before you an account of my proceedings in this Diocese, since my last communication to you. They commence within the current year.

On the evening of January 16, I preached in Immanuel Church, New Castle. On the evening of the 17th, I was to have preached at Milford, but the late arrival of the stage, owing to rain and bad roads, prevented. The Rev. Mr. Kingsberry supplied the omission. On the morning of the 18th, I preached at Milton, in the Methodist Church. Same evening, I preached in St. Peter's Church, Lewes.

On Sunday, January 19th, I preached in St. Peter's, Lewes, three times, and confirmed, in the morning 22 persons; in the afternoon 8, and in the evening 2: total 32. The next morning, I preached in St. George's Chapel, and confirmed 33 persons.

On the morning of January 21st, I preached in Prince George's Chapel, Dagsborough, confirmed 12 persons, and administered the Holy Communion. The weather being very severe, and the roads bad, the congregation was small, and several who desired confirmation were unable to attend. I accordingly made another appointment here.

On the 22d, I reached St. John's Church, Little Hill, in time for my appointment. But the roads being very bad, and the day exceedingly cold, the congregation did not assemble. I preached to a few persons at the house of Mr. Cannon. Same evening, I preached in the town of Laurel.

On the evening of the 23d, I preached at Millsborough. On the morning of the 24th, I again preached in Prince George's Church, Dagsborough, and confirmed 16 persons: total confirmed at Dagsborough, 28.

On the morning of the 25th, I preached in Christ Church, near Laurel. Same evening I preached in St. Paul's Church, Georgetown. On Sunday, January 26th, in the morning, I again preached in St. Paul's Church, Georgetown, and confirmed 6 persons. Same evening I preached at Seaford. It was the first time I had visited this town, and I was much pleased to find the prospects of our Church encouraging.

On the evening of the 27th, I preached at Milford, in the Methodist Church: since my visit our church has been repaired. And with this duty my winter visitation of your Diocese was finished.

The affairs of our Church in the greater part of Sussex county, as you will perceive from the number confirmed, (and others in those parishes are to receive that ordinance in a few days,) are more flourishing than I have known them to be. The improvement is conspicuous, and I trust, permanent. We owe it, under God, to the active exertions of the clergyman who went thither a year ago, the Rev. Mr. Kingsberry, of the Diocese of New-York. A great number of prayer-books have been circulated. The services of the Church are performed with animation and fervor, and in their entireness; and it is found that in this complete state, they are the most acceptable to the people, and best promote ours and their interests. This fact has been abundantly proved, clearly, decisively. And I hope it will come into notice in those portions of our Church at large, in which the omission of part of the Liturgy is desired or conceded as a means of conciliating the good opinion of those who hesitate concerning its merits. This practice is very extensive; but I am persuaded that it is generally a mistaken one. Let the people be instructed well, by private assiduity, in the use of the Prayer-book, and encouraged in making the responses; let them be taught the meaning and the connexion of the different parts; let them be animated by the consideration of their duty as Christians, and their especial duty as Churchmen, to bear their part, each and every one, in our public devotions; and a very little experience will convince them that these devotions are the most satisfactory, and the most edifying, when the Liturgy, the whole Liturgy, and nothing but the Liturgy, is the rule for conducting them.

During the visitation I have mentioned efforts were made at Laurel and at Seaford to provide the means of obtaining the services of a clergyman; efforts with the same view were made also at Milford; and it was understood that the Missionary Society of the Diocese would also lend its aid. Immediately therefore on my return home, I made the proper inquiries; which soon resulted in sending to that portion of the Diocese the Rev. Joseph Glover, deacon, who now officiates at Laurel and Seaford. Mr. Glover has been canonically transferred from the Diocese of New-York, in which he was ordained to that of Delaware; his letter of dismission was accepted by Bishop White on the 4th of April.

On my journey to this Convention, I preached at St. Ann's Church, Middletown, yesterday morning, (June 6th,) and confirmed 6 persons.

As I am to extend this tour to some of your other parishes, I will take the liberty, as in former cases, of introducing a statement of the services I may perform, into this address, before it is inserted in the Journal.

[On Sunday, June 8th, I preached at Smyrna in the morning and administered the Holy Communion, and at Dover in the afternoon.

On the 9th, I preached at Milford in the morning, and at Lewes in the evening, and confirmed 3 persons.

On the 10th, I preached in St. George's Chapel in the morning, confirmed 4 persons, and administered the Holy Communion. The same afternoon, I preached at Dagsborough, and confirmed 19 persons. This congregation is obviously improving more and more.

On Wednesday, June 11th, I preached at Georgetown in the morning. Engagements in Philadelphia rendered it impossible for me to visit Seaford and Laurel. But I learn, from conversation with persons acquainted in those places, that the Rev. Mr. Glover ministers there usefully and acceptably.]

In all the places I have visited, I have received the kindest and most affectionate hospitalities.

The Rev. Dr. Davis has resigned the charge of St. Ann's Church, Middletown, where the Rev. Mr. McKenney, of Maryland, now officiates part of his time. The Rev. Mr. Hedges has resigned the charge of St. Andrew's Church, Wilmington, and the parish is yet vacant.

By the decease of Mr. Cummins, late a member of your Standing Committee, and a lay delegate to the General Convention, this Diocese has lost one of its most ardent and efficient friends, and our Church at large a valuable member of its councils.

I attended last evening a meeting of the Missionary Society. The disposition of our friends in the Diocese to contribute to its funds has been laudably manifested, and will doubtless continue, and increase as its resources shall require. Its useful operations have now begun, in the services, founded on his expected appointment, of the Rev. Mr. Glover, at Laurel and Seaford; and we have reason to hope that it will be called to further efforts in the good cause, to assist those which are making for the resuscitation of the parishes at Milford and Cedar Creek. I commend this Society to the Episcopalians of this Diocese, as worthy of their unabated zeal and exertions in its behalf.

Reviewing the affairs of your Diocese since you last assembled, we have great cause for thankfulness to the Divine Head of the Church, that he has so largely prospered it. Great cause, likewise, there is for prayer, that he will continue to it its flourishing condition, and strengthen it in the places where it is yet feeble. More than all is supplication required, that he will bless the means he has provided for the conversion and salvation of this portion of his flock. Without his spirit, the external means, excellent as they may otherwise appear to be, will be of no avail. With the blessing of the Spirit, our services and our Zion will be, pre-eminently, the joy of the earth, and the gate of heaven.

H. U. Onderdonk.

Smyrna, June 7, 1834.

PRACTICAL.

SINCERITY IN ERROR.

Erroneous principles are often esteemed but little dangerous, provided the *heart* be right in its intentions and feelings. The kind and accommodating creed of modern liberalism makes it a matter of minor importance *who* is worshipped, or *how* he is worshipped, if there be only *sincerity* in *the worshipper.* Now, the great difficulty in the way of this pseudo charity is, that it proves so much, and extends so far, as to equalize all truth and falsehood, all right and wrong. It sets out, moreover, with a supposition which in itself involves an impossibility: for the heart is not and cannot be right, when it is subject to the warping influence of erroneous and debasing views, when it enshrines principles that are radically wrong in its holiest sanctuary of feeling, guards them with its most watchful jealousy, and embodies them in action with its most fervent enthusiasm, and its most active zeal.

"He feedeth on ashes," said the evangelic prophet, in reference to the maker and worshipper of idols, whose folly he had so sarcastically and inimitably exposed; "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" If the reader will be at the pains to consult the forceful chapter in which these words occur, he will doubtless acknowledge that the keenness of the satire is proportioned to the fatuity and heinousness of the offence. It furnishes us with a case admirably in point. Those against whom it directs its pointed sarcasm were doubtless *sincere.* A species of zeal sent them out to the forest to choose their tree, cheered their labors while they were "making it after the figure of a man, according to the beauty of a man." With a liberality worthy of a better cause, they lavished the silver and the gold for its covering and adorning. There was piety in their hearts when they knelt before its shrine, and fervor in the supplications which they there poured forth, in the sacrifices which they unsparingly offered. We see the confidence of assured belief in their system stamped upon *their every word and act.* Sensitively alive to the honor of their chosen idols, shocked at the very idea of unbelief in their power, prompt to punish disrespect to their altars as sacrilege, they would have been ready, if need required, to war or to die in their cause. According to a fashionable hypothesis, then, their unquestionable *sincerity* should have excused and sanctified their manifest delusion; and they should have been as much accepted when they bowed themselves, in the darkness of their benighted understandings, before "the stocks and the stones," "called upon Baal," or "poured out drink-offerings to the queen of heaven," as though they had been worshipping Jehovah with a rational and a holy worship. Yet what is the fact? What saith the inspired record? After all this laborious zeal and costly devotion, it gives the disparaging comment, that they are feeding on ashes — that a deceived heart hath turned them aside — "that these makers of graven images are all of them vanity," and "that their delectable things shall not profit."—*The Heart.*

It is a strange, but still a certain and melancholy truth, that men are generally their own worst enemies; and that most of their corruptions and calamities are chargeable upon themselves. They are, indeed, in the present world linked by various and strong ties to others, on whom their happiness or misery is in a certain degree dependent; they are so much affected by various circumstances over which they have little or no control, as to be termed, not unaptly, the 'very creatures of circumstance;' and they are exposed to temptations from within and from without; from the *world around them*, and the *world of spirits beyond them.* "All these things are indeed against them," and have been plausibly and boldly urged by some as virtual and valid apologies for all sin and all error. The spirit of self-excuse, which began with the first sin that defiled the earth, still continues to deceive its inhabitants. There is still the same shifting of the blame from the personal offender to some primary instigator, some remote agent, some proximate accessory. *Things* as well as *persons, human events*, or supposed *super-human agencies*, are seized upon as the convenient scape-goats of human iniquity. *One* pleads the iron force of destiny or of necessity; another solaces himself with the pleasing thought that, at the worst, he is haplessly bound around with a chain or combination of circumstances which he could not break; another, that he was misled by the counsels or example of human corrupters; and another, that he was tempted by the arch-deceiver: so that were we to admit every plea that is offered in bar of judgment, in extenuation of self, we should find no original, independent, responsible transgressors in the world; and when the *Judge* should come to institute an inquiry, and to mete out retribution, there would be *no subjects for punishment*, but many objects of *great compassion.—Ibid.*

VARIETIES.

VARIETIES OF MANKIND.

Notwithstanding the differences of stature, complexion, and general habits exhibited by different nations, the whole human race, multiplied and dispersed as it is through all parts of the world, constitute but one species; the apparent varieties of which, occasioned by the influence of climate and other external circumstances, pass so insensibly, and by so many shades, into one another, that it is impossible to separate them by any definite boundary. But, notwithstanding this, philosophers have attempted to establish certain varieties of mankind, as if, indeed, there had been original and specific differences between those races of men which appear somewhat different in appearance from one another. It generally happens in science, that if one man start into a new path, and announce the discovery of facts before unknown, the majority of those who succeed him content themselves with reiterating his statements, and founding on them the inferences they wish to establish. Hence the learned Malte Brun, the ingenious Lawrence, and all who have written on the history of men, follow, with little or no variation, the classification proposed by the celebrated Blumenbach, who reduces the human race to five varieties: the Caucasian, the Mongolian, the Ethiopian, the American, and the Malay. But the truth is, that this and all other divisions are perfectly arbitrary, and we doubt much whether they should be received. The differences so established should depend principally on the various configurations of the skull; but the truth is, that there is almost as much difference between the skull of an Irishman and that of a Scotchman, as there is between the skull of a Circassian and that of a Mongolian; nay, not only in the same country, and among the same inhabitants, but even in the families, the most remarkable differences, in the form of the head and the features of the face, are observable; yet we do not dream of classifying them into any definite order of varieties. Indeed it is very questionable, notwithstanding the greatness of his authority, how far the accounts given by Blumenbach, of the different skulls of nations, should be admitted; his observations were, for the most part, founded on individual skulls, which never can be relied on as representing correctly those of the bulk of any nation. We hold, therefore, that excepting as a matter of fancy, it is not right to speak of the varieties of mankind at all; for, instead of reducing them to five, we may make fifty or a hundred, in fact as many as our ingenuity or pleasure may choose to suggest.* The method most agreeable to nature, perhaps, would be to describe the organization of man only in reference to the latitude or climate in which he lives, proceeding from the equator to the poles; but owing to the free communication between nations, and the continual intermarriages that occur, every step we proceed is beset with difficulty. If we wished a specimen of the form of a Scotchman, we should not rest contented with taking an individual who happened to have been born in Scotland, even from Scotch parents; but we should inquire how far his lineage had been exposed to corruption, or gradation of form, by intermarriage with the natives of other countries; yet it is sufficient for many, esteeming themselves observers of nature, to place as specimens on the shelves of museums, skulls labled Chinese, German, Hindoo, simply because these skulls happened to be picked up in those countries, or belonged, perhaps, to individuals whose genealogy could never be ascertained. We know well, that, owing to the effects of climate, and many causes, some of which have been already referred to, the inhabitants of different parts of the globe present us with varieties of stature, feature, shape of head, proportion of limbs, &c.; but it would be indeed highly absurd for any person to pretend to establish distinctions of permanent varieties, by referring only to the differences observable in the form of the head, which is a part only of the human system, the *whole* of which should be brought into evidence.—*Catholic Herald.*

* Mr. Vivey divides the human race into *two* species; Desmoulins into *seven;* Bory St. Vincent into *fifteen.* Such divisions, and other subdivisions, are very amusing, but little better than a romance.

TWO EPIGRAMS OF SIR WILLIAM JONES.

Sir William Jones' pen was most honorably pure, even when it was merely playful or elegant; often it was directly moral, and sometimes it was devotional. Two of his epigrams occur to us while writing. Sir Edward Coke's couplet is well known:

"Six hours in sleep, in law's grave study six,
Four spend in prayer, the rest on nature fix."

Rather, said Sir William Jones,

"Six hours to law, to soothing slumber seven,
Ten to the world allot—and all to Heaven."

Sir William's calculation gives one hour directly every day to prayer, instead of four, which we imagine is more than most busy lawyers afford; so that he could not mean to detract from the duty of direct acts of devotion, while he inculcated the truly Evangelical doctrine, that whether we eat or drink, or whatever we do, we should do all to the glory of God.

The second specimen is his translation of a thought of Hafez; which, to our minds, forms one of the very happiest epigrams in the English language, scarcely excepting Dr. Doddridge's "Live while you live."

"On parent's knees, a naked new-born child,
Weeping thou satt'st, while all around thee smiled:
So live that, sinking in thy last long sleep,
Calm thou may'st smile, when all around thee weep."

Catholic Herald.

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